SECOND BOOK
OF
SANSKRIT,
BEING A TREATISE ON GRAMMAR, WITH EXERCISES,
BY
RAMKRISHNA GOPAL BHANDARKAR,
M. A., Ph. D., C. I. E., &c., &c.

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इत्यः
संस्कृतमन्दिरान्तः प्रवेशिका
नाम पाठावलिः

मुन्माधुरस्वयमरुपोपायपणिः निषेधयतमास्तर्द्व आचर्यान्तिकास्ममवैशालीगोत्राः
क्रणपुलस्विति विरुद्धपरिवर्षसंख्याकास्फली द्वारकेतिविभारत्वर्ण्य
सायमीसंपदुःगमिमहाजनगणसहाये
स्यायुपपद्धारिणा

भाषदारकरोपाभिधेन गोपालमूर्तना रामकृष्णने

विचित्रिता

तत्सूर्या मास्तर्द्व आचर्यस्युपपद्धारिणा

श्रीधरेन च

तत्तिरिद्विशिरा प्रपक्षिता संशोधिता च

सा च मुन्माधुर्यां मुद्रिता

एकाशे यमकंकाष्टुक्तिः

समुण्यसुतात्मारामफल्या राधाम्यदा कारिता

शकनृपसमा: १८२९

मुख्यमाना द्वादश

295815
मुभापुर्यी

"तत्त्वविवेचक" मुद्रायन्त्राच्ये मुद्रिता।
PRÉFACE TO THE FIRST EDITION.

This Second Book of Sanskrit has been prepared under instructions from Sir A. Grant, Director of Public Instruction. Its plan is nearly the same as that of the First Book, which the student is supposed to have read and mastered. Each lesson consists of four parts:—1st, Grammar; 2nd, Sanskrit sentences for translation into English; 3rd, English sentences for translation into Sanskrit—both intended to exercise the student in the rules of Grammar given at the top of the Lesson; and 4th, a Vocabulary.

This and the First Book together contain as much Grammar as is needed for all practical purposes, perhaps more. I have adopted the terminology of the English Grammarians of Sanskrit, but have strictly followed Pāṇini, as explained by Bhaṭṭojit Đikshita in his Siddhāntakaumudi. Most of the rules are mere translations of the Sūtras. Besides the terms Guṇa, Vṛiddhi, and a few others, which have been adopted from Native Grammarians by nearly all European writers on the subject, I have found it necessary to appropriate two more, viz., Seṭ and Anif. The prejudice against mere Native terms, in deference to which Professor Benfey seems in his smaller Grammar to have discarded even the words Guṇa and Vṛiddhi, without substituting any others, is, in my humble opinion, very unreasonable, when it is difficult to frame new words to designate the things which they signify. It is very inconvenient to have to describe the same thing again and again whenever one has occasion to speak of it. It will at the same time be somewhat difficult for the learner to make out, when a thing is so described in a variety of cases, that it is the same. Words adapted to express a particular meaning are as necessary here as in other affairs
of human life. What an amount of inconvenience would it, for instance, entail, if, whenever we had to speak of the human race, we were instead of being allowed to use the word "man," made to describe man's physical and rational nature? But I must not elevate an ordinary truism to the rank of a newly-discovered truth.

The general rules of Grammar, and such exceptions as are important, have been given in this book; those of the least importance only being omitted. Such an omission is apt to render a book liable to the charge of inaccuracy. But it is unavoidable in an elementary work, and after all it will produce little or no practical inconvenience.

There is one point in Sanskrit Grammar, in my explanation of which I have departed from ordinary usage, though I think I do agree with Pâñini and his Commentators. It is the sense to be attached to the so-called Aorist. The most laborious student of a dead language is not alive to all the nice shades of meaning, which are plain even to the un instructed when a language is living. Even to a Mahâ-Paṇḍita in these days the sound of अपते is not at all so disagreeable as that of होषुः is to the genuine Marâthâ peasant. We know of the distinction between the Ātmanepada and Parasmaipada only in theory, but that between the य and द of the Marathi habitual Past, of the एक and ऒक of the Future, we feel. We must, therefore, to determine this question about the Aorist, appeal to such Sanskrit works as, we have reason to suppose, must have been written when Sanskrit was a spoken language. The Kâvyas, the Nâṭakas, and most of the Purânas will not do for our purpose. Such books as the Samhitâs of the Vedas, the Brâhmaṇas, or even those portions of the two great Epics which do not bear indications of having been subsequently tampered with must be referred to. To institute such a wide research I have neither had the necessary time nor the necessary means. But the Aitareya Brâhmaṇa, which I have read, seems almost to decide the point. In this work, wherever stories are told, the so-called Imperfect or the
Perfect is always used, and the Aorist never occurs.* On the contrary, when the persons in the story are represented as speaking with one another they use the Aorist, and the only sense that can be attached to it in these cases is that of the English Present Perfect; in other words, it indicates simply the completion of an action or an action that has just or recently been done. The reason why the Aorist occurs in these cases only is that there is no scope for recent past time in mere narration; and things that have just or recently occurred can come to be spoken of only when persons are talking with each other. The piece given at the end of this book contains passages remarkably illustrating what I say. The story goes:—"Hariśchandra said to Varuṇa, 'Let a son be born to me and I will then offer him as a sacrifice to you.' 'Well,' said Varuṇa. Then a son was born to him. Then said Varuṇa, 'You have got a son, sacrifice him to me now.' Then said Hariśchandra, 'When a victim becomes ten days old, then he is fit to be sacrificed. Let the boy become ten days old, I will then sacrifice him to you.' 'Well,' said Varuṇa. The boy became ten days old. Then said Varuṇa, 'He has become ten days old, sacrifice him now to me,' and thus it proceeds. Now in this and the remaining portion of the Khaṇḍa the verbs "said" (occurring several times), "was born," "became" and others that are used by the narrator speaking in his own person are always in the Perfect; while "have got," "has become," &c., used by Varuṇa with reference to the boy, are in the Aorist. The latter clearly refer to a time just gone by. In the same manner, in the story of Nābhānedīśthā, related in the fourteenth Khaṇḍa of the Fifth Pañcikā, the verbs अभावः, अभावः, अधुः, and आदित्त used

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* In the passage noticed below, we have छ च संनाह्म भवप्र, where भवप्र is the Aorist of आँप with म and is used in the narration of a past event. But in the whole of the Brāhmaṇa there is, so far as I can recollect, not a single instance besides this, where the narrator uses the Aorist in speaking of a past action. The evidence being then so overwhelming, some other explanation must be attempted in the present case and this example ought by no means to be taken to invalidate the position in the text. Perhaps when the reading of Vedic books was fixed, भवप्र and भवमत, which occurs immediately after, were, through mistake, made to exchange places.
by Nabhânedishtha, and evidently, from the context, denot-
ing events that have just happened, are in the Aorist, as also कवारि: used by Rudra. While when the author, in narrating
the story, speaks of certain things as having taken place, he
invariably uses the Imperfect, the event from his point of
view having occurred at a remote past time. Similar in-
stances in which the Aorist on the one hand, and the Imper-
fect or the Perfect on the other, are used exactly in the
same way, occur in 1-23, 2-19, 3-33, 4-17,* 6-33, 6-34,
7-27, 7-28, 8-7 8-23†; while narratives, in which the
Perfect or the Imperfect only is used, and, where there is
either no conversation, or, when there is, it is only with
reference to present or future time, are innumerable. 7-26,
and 5-34 may also be consulted.†

* The cows held a sacrificial session with the object of getting
horns; after a year they got horns, and then they say to them-
selves:—पर नामापासाधारणमतत्त्वतिसमन: i.e., "The object for which
we undertook this sacrificial ceremony we have got. We now rise
or break up." Here भापां is the Aorist of भा; 'to obtain,' and
evidently means 'have got or obtained,' while भक्तिमां is the Imper-
fect of रित, and certainly does not indicate an event that has just
happened.

† Some of these passages have been given in the lesson on the
Aorist.

† To show how rich the language of this Brâhmaṇa is in verbal
forms, and especially of the Aorist, I will here give a list of the
forms of the Aorist referred to in the text. It will be shown
further on that the Brâhmaṇa follows the rules of Pāṇini faithfully
in the use of the Aorist and the following list will show that
the forms also of this tense strictly obey the rules laid down by
that grammarian, except in a few cases.

Of these 44 forms only ज्ञान, भक्तिः, ज्ञान, भक्तिः and ज्ञानम् do
not conform to the rules laid down by Pāṇini for the Bhâṣā or
the Sanskrit current in this time. 1885).
We thus see that the so-called Aorist denotes recent past time or the mere completion of an action, and thus resembles the English Present Perfect. And this is confirmed by what Pāṇini says on the subject. The Sūtras which give the senses of the three past tenses are योग 3-2-110; अव- बतने योग 3-2-111; परेके फिर 3-2-115. They are thus to be interpreted:—“योग or the Aorist indicates past time; योग or the Imperfect shows a past action done previous to this day; and फिर or the Perfect, a past event which took place before this day, and which was not witnessed by the speaker.” Now the first Sūtra gives a general rule, the second is an exception to it, and the third an exception to this again; the past time, therefore, left according to Pāṇini’s system of rules and exceptions for योग to indicate, is अव-बतन, that is to say, this day’s. योग can also by these Sūtras indicate past time generally, i.e., express simply the completion of an action without reference to any particular past time. For, the category past time can admit of three divisions only according to the principle indicated in the Sūtras, viz., past time generally and not specifically, the time of this day, and the past time previous to this day. The last is taken up by योग and फिर; and the first two belong, therefore, to योग. By another Sūtra नानावतनवतिप्रक्षण-प्रकृति-प्रसंसकमीत्वं, Pāṇini, 3-3-135, योग expresses recent and continuous past action, in addition. So that according to Pāṇini, योग indicates (1) past time generally, (2) the past time of this day and not previous to this day and (3) recent past time. Now all these characteristics we find in the English Present Perfect and not in the Indefinite Past. For, firstly, if we want to express simply the completion of an action, i.e., past time generally without reference to any particular past time we do not use the Indefinite Past in English, but the Present Perfect. ‘I read Sir Walter Scott’s Ivanhoe’ necessarily implies some particular time when the action of reading was done; in other words, the sense of the sentence is not complete without the specification of some time. We must add some such expression as
'two years ago' or the particular time must be understood from the context. But when we say 'I have read Sir Walter Scott's Ivanhoe,' there is no such necessity. Secondly, the English Present Perfect, like the Sanskrit स्वरूप, can denote, if it denotes any specific time at all, the past time of this day only. For 'I have read the book to-day' is good English; but 'I have read the book yesterday' or 'a year ago' is not. And thirdly, the Present Perfect, as is generally admitted, denotes recent time in English.

My object has been to render this as much a Sanskrit Reading Book as a book on Sanskrit Grammar; in other words, not only to teach grammatical forms to the student but to enable him to construe Sanskrit. I have, therefore, in addition to the sentences composed by myself, given in nearly all the lessons a good many extracts containing examples of the particular rules, from original Sanskrit works, such as the Aitareya Brāhmaṇa, the Upanishads, the Mahābhārata, Kādambarī, the Pañcachintamani, and the Raghuvamsa. With the same object, three long prose pieces, illustrative of three different styles, and one poetical have been given at the end. One of the former is from the Aitareya Brāhmaṇa, chosen on account of its richness in verbal forms and the strength, purity, and simplicity of its style. The English sentences have, of course, all been composed by me.

I hope Teachers and Students will find this book useful. Such improvements as experience may show to be necessary will be made in subsequent editions.

Ratnagiri,
8th April 1868. 

R. G. B.
PREFACE TO THE SECOND EDITION.

The observations made in the Preface to the last edition as to the sense of the Aorist have been confirmed by several passages I have met with in the Samhitās of the Vedas and in Brāhmaṇas other than the Aitareya. But since this is hardly the place for an elaborate essay on the subject, I forbear to make any addition to what I have already said on the subject. I have only re-cast the remarks contained in the Preface on the meaning of the Śūtras of Pāṇini bearing on the question.

Bombay, 19th April 1870.
R. G. B.

PREFACE TO THE THIRD EDITION.

Grammar was not an empiric study with Pāṇini and the other ancient grammarians of India. Those great sages observed carefully the facts of their language and endeavoured always to connect them together by a law or rule and to bring these laws again under still more general laws. Sanskrit Grammar has thus become a science at their hands, and its study possesses an educational value of the same kind as that of Euclid and not much inferior to it in degree. For, to make a particular form, the mind of the student has to go through a certain process of synthesis. He has to mark the mutual connections of the rules he has learnt, and, in each given case, to find out which of them, from the conditions involved, hold good in that case, and to apply them in regular succession, until he arrives at the form required. A mere unscientific teaching of the forms as such and mixing them up unconnectedly into a list, our grammarians never resorted to, so long as they could trace a resemblance even between two of them, if not more.

Convinced of the utility of this system, I tried in this book to adhere to Pāṇini so far as was convenient or practicable, and to give his general rules instead of split-
ting them up into the particular cases they comprehend. In this manner I was also able to compress a great deal of matter into a comparatively small space. But the book necessarily became difficult, since instead of placing a ready-made form before the student it gave him only the rules and required him to constitute it for himself. Experience, however, both as a learner and as a teacher, has taught me that Sanskrit Grammar learnt according to the latter method is more easily and longer remembered than if learnt empirically. And I maintain that the book, as it was, was not at all difficult, in the hands of a good teacher. But, to meet the views of those who think otherwise, I have in this edition, increased the number of examples without interfering with the system, and added explanations to show how to derive them and how, generally, to apply the rules in particular cases. All this new matter has been printed in small type. I have thus myself done, in a great measure, what I expected teachers to do and what I, as a teacher, once did. Several other changes and alterations have been made in this edition. Separate vocabularies have been given for the English exercises, the two lessons on the second conjugation have been expanded into four, the number of verses from Bhartṛihari has been reduced and the passage from Kādambari removed and another, somewhat shorter and much simpler, from the same work, substituted for it. I have also here and there added a few rules, especially in the lesson on compounds, and given a few more exercises.

I was not so sanguine about the success of this book as of the First. But I am very happy to perceive that this also has met with favour, and that along with the First it has become the means, however humble, of facilitating and promoting the study of the language of the ancient Rishis among their modern descendants.

Bombay,
16th April 1878.

R. G. B.
PREFACE TO THE SIXTH EDITION.

The following are the principal changes and additions made in the present edition:—(1) The first lesson in the previous editions treated of the Potential mood of the first Group of conjugations. But that mood having now been transferred to the First Book, the lesson has been taken out. The first lesson now treats of the Irregularities of the 1st, 4th, 6th and 10th conjugations, to which are attached Sanskrit and English sentences for exercise, with Sanskrit and English vocabularies. (2) The lesson on the Futures and the Conditional, together with the portion treating of the Passive, has been removed from its place after the Aorist and put after the Perfect, in accordance with the practice in our High Schools of teaching it immediately after the latter. (3) All the Sanskrit into English vocabularies occurring in the body of the book have been collected together into a general Glossary at the end, as also the English into Sanskrit vocabularies. (4) A few verses which could be easily gathered from the Kiritikaumudi, Bhaṭṭikāvya, and Halāyudha’s Kaviyashāla have been added to the exercises here and there. It is true that the authors of the last two works are perhaps likely to be considered as having used words not in common use in the extant Sanskrit literature or never used in it at all. It should, however, be borne in mind that the first lived probably in the same century as Bāṇa and before Bhavabhūti, both of whom are recognized as standard authors, and the second about two centuries after; that there must have been a great deal more of Sanskrit literature extant in their time than there is at present; and that, their object being the same as that of this and the First Book, viz., to teach the language, they probably did not use words without having met with instances of their use in the literature existing in their time.

Poona,
31st August 1885.

S. R. B.
Corrections.

Page 7, ll. 24 & 26, right hand column, for "सज्" and "बज्द्र" read "सज्ज्" and "बज्ज" respectively.

Page 17, l. 14, left hand col., for "स्त्रीया" read "स्त्रीय".

Page 17, l. 2 from bottom, for "आमाछै" read "आमाचै".

Page 20, last l., for "आपनन्त" read "आपनन्तु".

Page 31, l. 8, for "अक्षीणन" read "अक्षीणन".

Page 58, last l., for "स" read "स".

Page 65, l. 12, for "इ of या" read "इ of भी".

Page 84, l. 4 from bottom, for "नक्क" read "नक्क".

Page 91, l. 7, for "वज्ञ" read "वज्ञ".

Page 115, l. 16, for "अप" read "अपु".

Page 117, l. 22, right hand col., for "पुत्र" read "पुत्र".

Page 123, l. 4 from bottom, for "reason" read "reason".

Page 125, last l., after "p." read "18".

Page 126, l. 17, right hand col., before "know" read "to".

Page 157, l. 22, right hand col., for "धन्त" read "धन्त".

Page 173, l. 14, for "whom ["]" read "whom I".

Page 190, l. 7 from bottom, left hand col., for "हत्वथ" read "हत्वथ".

Page 216, l. 7, left hand col., for "क्रिक्षा" read "क्रिष्णा".

Page 220, l. 13, right hand col., for "जाम्ब" read "जुम्ब".

Page 228, l. 11, right hand col., for "who" read "who".

Page 228, l. 3 from bottom, right hand col., for "पुरोस्त" read "पुरोस्त".

Page 230, l. 11 from bottom, right hand col., for "हुर" read "हुर".

Page 236, l. 23, left hand col., for "रहित" read "रहित".

Page 239, l. 7 from bottom, left hand col., for "of" read "or"

Do. l. 1 from bottom, left hand col., for "विष्य" read "विष्य".
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SECOND BOOK OF SANSKRIT.
LESSON I.

IRREGULARITIES BELONGING TO THE 1ST, 4TH, 6TH, AND 10TH CONJUGATIONS.

1. गृह ‘to protect’ Parasm., गृह ‘to heat’ Parasm., विच्छ ‘to go’ or ‘approach’ Parasm., गृह Parasm., when it means ‘to praise,’ and प्रण ‘to praise’ Parasm., all of the 1st conjugation (except विच्छ which belongs to the 6th), have आवृ added on to them before the conjugational sign; as पणायति, प्रणायति, &c. The 3 of गृह takes its गुप substitute before this आ, as गोपायति. आवृ is optionally retained in the non-conjugational tenses.* पग and पग take the अतmanepepeda terminations when they do not take this आ, as पगते.

2. भाश अत, भाव अत, and भाष, कम, कम, ब्रह्म, वथु, तथु, विव्र and यथ with सम or without any preposition, all Parasm., belong both to the 1st and to the 4th conjugation, and द्र परसम. to the 4th and the 6th; as भावते or भावते, &c.

3. The penultimate अ of कन is lengthened when it takes Parasmaipada terminations in the conjugational tenses, as कामति or कामति; but अत, आषमते; similarly विव्र, कर्म, and चन 1st conj. with आ, lengthen their vowels.

4. ब्रह्म, तथ, दथ, थम, and मद, all of the 4th conjugation, and अष and धष, when of the 4th conjugation, lengthen their vowel in the conjugal tenses; as भाष्, भाष्यति or भाष्यति, &c. अष has भाष्यति also.

5. अष and तथ when it means ‘to shave or pare,’ literally and not metaphorically, belong to the 1st and 5th conjugations; as अष्यति or अष्योति.

6. अष ‘to blow,’ भा ‘to smell,’ भा ‘to think,’ क ‘to go,’ घृ when it means ‘to run,’ यव ‘to restrain,’ and अष ‘to perish,’ all of the 1st conjugation, substitute in the conjugational tenses चष, जिष, मद्र कच्छ, धौ, यथ्र and श्रष, respectively; as भष्यति, भिघ्नेति, &c. The last is अतmanepepeda in the conjugal tenses.

*For an explanation of this expression see Lesson II.
7. The penultimate श of शु is lengthened before the conjugational sign and before any strong or Guṇa-making termination with an initial vowel; as शवति.

8. ध्व and सध्व Parasam., ध्व Atm., and धम Parasam. and Atm., all of the 1st conjugation, drop their nasal before the conjugational sign; as धवति, धस्ते, &c.

9. When a radical व (long) does not undergo Guṇa or Vṛiddhi substitute, it is changed to व, and to व if a labial or श precedes. The व or ड of these and of roots ending in ड is lengthened when a consonant follows. Thus जू 4th conj. forms जियति, जू 6th conj. किरति, कूट 10th conj. कौतेयति, दिव and तिक 4th conj. दैवतति and सैवतति, &c.

10. Roots of the 4th conjugation ending in ओ drop it before the conjugational sign. Thus, ओ forms स्थति, ओ, वति, ओ, स्वति and ओ, द्वति.

11. The ending व or व short or long is changed to व or व respectively before अ, the sign of the 6th conjugation (see Rule II., Lesson VII.); as रि—रियति, रि—रूवति, रि—रूवति.

12. ध्व 4th conj. is modified into र्व before the य of that conjugation; as दियतति.

13. भत्त and ध्व both of the 6th conjugation are modified into भू and ध्व in the conjugational tenses; as भृजति, धृति, &c.

14. The श of शत्त and सत्त is changed to ष when not dropped (x., p 54); as मषति &c.

15. ध्व, ध्व, ध्व, कूट, and विम all of the 6th conj., insert a nasal before the final in the conjugational tenses; as द्व्रति. &c.

16. Some roots of the 10th conjugation are exclusively अत्मनेपादि, such as तन्त्र, चिर, अत्तर, मत्त्र, तम्र, बिद्र, द्वर, &c.; as तन्त्रयते, चेतपते, &c.

17. Many roots belong optionally to the 1st or 10th conjugation, such as ज्ञु, युक्त, सद्द, ध्व, ध, धु, रिख, तप, दुप, द्व, अङ्कु, &c.; योजति, योजति, &c.

१८. अत्मनेपादि प्राति बैयथनात् साधवः आत्मः सद्दरावां निपातति।
स्वजननियोगेन व्यपिते न मनो निद्राशून्यं चरणती।
मार्गे वन्यानां कुष्माण्डमायोद्धुपस्विनिहण्ते तो दर्पती श्रुते-राशिममणज्जात्।

अर्थं श्रीत आकाशायावस्थयुक्ते घुले धर्मज्ञास्वेरुवाचारणाचारणाति।
नद्धं: सिद्धव्य स्वं श्रुत्या यथा सर्वे मृगाधस्तति-तैयैः भौमस्य शर्तेः श्रुत्या सर्वे योगाम अभ्यस्यन।

गणनमध्यमांकवस्तुः शायुः प्रचयकेन तापेन क्षान्तोऽयं शिवी
तरोरालवाले रिथं शीतमुखक पर्यांतमापायाचारणाति।

विद्रोहवेद्यारी परतौलाभाकारेण या तरे: पुश्तिनिशिरायते ला
किमनल्पायपि तोप्यानि विश्लेतो विशिष्टता शारीरेन अनिवादितं
अस्तः।

श्रोतियायायायायायायः वस्ततिः श्रीजस्य महाजे या निषयनिति
गुहमेधिनः। ते हि धर्म धर्मंसुचरायः समामलिनः।
प्रत्युपममति: प्राप्तं क्रियां कष्टं व्यवस्यति।
Pतालनोकालि: महानुभावं गृहितं मेघा इति रतिपिनमात्।
यावत् पनापिनिघरसुकमतेः* न माद-राष्ट्राय तार्केन तयो निरस्तम।

व्यतिष्ठतं पदर्थार्थातः कोपिः हेतुः
ने भेदं बलहमन्दीपित्यं: सन्ध्रयमते।

किरुमितोऽयं तमोस्कारी वर्तीवाधनं नमः।
असतरुपवेदवेदो देयिनिसिमाता गता।

त्वं तेनापरिहितं: पर्यं। कि कोपं न नियम्यता।

*कम with या when it means to “rise up” is Atmanepadi, if used of a
heavenly body.

† दुहायान्तुस्वद्रश्वपिण्डिफ्रिखूतमेस्वसुमिदंहुमुक्ति। कर्मकु वः स्वाधक्षितं तपोपानी-
हुमुक्ताः। The roots enumerated here and roots having the same sense as
these govern two objects, as a general rule, one direct and the other
indirect. In the passive the indirect object of the roots from हुमुक्ति
to हुमुक्ति and their equivalents is put in the nominative and the direct in the accusa-
tive; and in the case of the roots नी, हुमुक्ति and हुमुक्ति and their equivalents,
the direct object is put in the nominative and the other in the accusative;
bhūtā यातिः कुमायाम् Act. ‘he be the earth of Bali,’ भूतायाम् भूमायाम पूर्व:।
सनं अयति देवदत्तः Act. ‘he wins a hundred (coins) from Devadatta,’ शर्तं
जीते देवदत्तं: पूर्व:।

In the present verse वा with अयति, of which अयति is the past part.
pass., has the same sense as श्रुति which means to ‘say or speak to.’
*तत्वर्णिणं जगति चेतन्ति भोगतुष्णा ।
तेषां वर्षूपि विपिनेषु च जारयति ॥
सहते शाखसंपातं सहति भ्रमयाहि ॥
उत्साहयिति तत्विचतमपि जेतुं श्राचीरतिम ॥
पूजामहिंति सर्वेषमृत्विष्णुमाहमेध्यसौ ।
अर्धप्रत्यत्तत्त्वारं प्रभुपक्षं च पावनम ॥
न क्षायति श्वसतानि मपरार्जुलानि ॥
अपराधसहस्त्राणि क्षमन्ति यो हिजन्मानाम ॥
नारिसैशंके कुंभकोररे गर्भाभरा ॥
यद्रे महाराजाश्रति तस्मिन्त्र कमते। विषयु: ॥
न तर्जति हुणा कविष्ठस्वत्त्वकरिणमु ॥
परं तर्जस्य दुःश्च अम्नस्तत्त्वं तान्ति: ॥
कोटिः: पहते नित्यं राज्यं तस्य वषणं: ॥
यक्षाधार्यि पण्यायति तत्वाभूतत् गृहे गृहे ॥
सर्वोपरिष्ठयिति श्रीमातृदेवियायोऽपिसर्वदनम ।
अभिषेकायसौ योगी तेभाय तथ निर्वर्तनम ॥
कुम्पं ते प्रतिप्पज्ञाणं स द्यसं बालान्तियि: ॥
न हुण्यति महत्त्वस्य सकृत्यहर्षसंशेषे ॥
अर्जेते धर्ममेवकः कुम्धर्मकर्जेति ॥
अर्जेत्युगुप्तपेन्द्रकान्तं स धर्मेनेव शाखसबान ॥
सर्वस्य जापं मानः स्वहिताभ मप्राप्यति ॥
दृश्यं भजति चाप्द्यं नरः येन विनयदयाति ॥
भजन्ति विषदस्तुर्णमत्त्रकामर्नति संपर्वः ॥
ताम्रम्बास्मावशिष्णु: ये मते न्यायवादिनाम ॥
प्राचारसेतुशिष्णु: सम्यक्षप्‌श्यति च वर्द्धिति च ।
तेषा वद्याधाराः महाराज क्रामम्यन्ति विरङ्गन्ति। च ॥

* This and the following nine stanzas refer to a king of the name of Krishna.
† When कम् is used in the sense of 'operating' or 'having effect,' it is Âmane padai.
‡ The doubling of a crude noun or declensional form has the sense of 'every;' as गुहे गुहे 'in every house,' दिनेकी दिवे 'every day.'
§ त्या with कम् अन्य, म त or वि takes the Âmane padai terminations.
रम् with वि, भा, परि or वि is Parasmaipadi.
It is the power of God by which this wheel of the world goes round. 

Enraged at his ingratitude Vishṇudatta cut him up with harsh words.

In that assembly the necklaces of many of the kings rising up in haste broke by their pressing against one another.

Does the unforgiving serpent bite from a desire for blood the person touching him with his foot?

Having first bowed to Vasishṭha, the preceptor of the family of the Ikshvākus, Rāma embraced his brothers.

Indrajit being killed, grief burnt Rāvana like fire on account of his untimely death.

Taking away that by which I live, you try to take away my life.

Attracted by the flame of the lamp the moth suddenly fell upon it and died.

Wishing to make the elephant turn back Aja pierced him with an arrow.

In the fight with the Rākshasas Rāma mowed many hundreds of his enemies with his sharp weapons.

The soul of Rāma was plunged in grief caused by his separation from Sītā.

"Stake thy wife, Pāṇchālī," said the sons of Dhritarāṣṭra to Yudhishṭhira, when everything besides her had been won by them from him.

* The augment आ of the Imperfect with the following initial क of a root becomes ओ (cf. rule, p. 62, F.B.).

† see note † page 3.
I took great trouble [स्त्रः with प्र] for the recovery of the jewel snatched away by the bird.

He who is at enmity* with the great quickly perishes [सदुः].

Thousands of faults are committed by me every moment; forgive them all, O God!

Oh the inexpressible power of this maid, that not only things that live [विद्व] serve her but also those that do not live!

This wind, moist with the spray of the adjoining river, gently shakes [चः] the Atimukta creeper in the garden.

When Aja blew [च्छा] his conch, his warriors, who had fled away, returned and saw the armies of his enemies asleep.

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VOCABULARY I.

Roots.

अर्ज्ज 1st conj. Parasm. and 10th conj. to acquire, to obtain to earn.
अहूँ 1st conj. Parasm. and 10th conj. to deserve.
कृत 1st conj. Atm. to acquire, to obtain.
कृत्त 6th conj. Parasm. to cut.
कृत 6th conj. Parasm. to strew; with विः, to scatter.
कृत्त 10th conj. to celebrate, to praise, to glorify.
काम Parasm. to walk, to step; Atm. to operate, to have effect; with अा, to approach, to step or tread upon, to rise, to rise up; with अतिः, to step or go beyond, to part from.
काम Parasm. to be or become fatigued, to be exhausted, to be depressed
कुर्स 4th conj Parasm. to forgive.

गृह 1st conj. Parasm. and Atm. to conceal.
ग्रा 1st conj. Parasm. with जप, to smell, [ to drink.
चा 1st conj. Parasm. to lick up.
विद्व 10th conj. Atm. to have life or motion.
जनय causal of जने, to cause, to bring about; जनयिन्य Inf.
जू 1st and 4th conj. Parasm. and 10th conj. to grow old, to waste away, to wear out.
ताक 1st conj. Parasm. to pare, to chop; with शम, to cut to pieces, to wound, to hurt by words.
ताक्स 1st conj. Parasm. and 10th conj. Atm. to threaten, to menace, to reprove. [ afraid.
शर Parasm. to tremble, to be afraid.
शर्स Parasm. to break, to snap.

* Use तैराय अत्म here which is a denominative from तैर n. 'enmity, and is to be conjugated like roots of the 1st conjugation, as तैरायते 3rd ms. sing. pres.
संस्कृत 1st conj. Param. and 10th conj. Ātm. to bite, to sting.
चूर 6th conj. Param. to shake, to agitate.
वद्दु 1st conj. Param. to sound, to roar, to thunder.
सम् with वि, to perish.
पण्ड 1st conj. to praise, to bet or stake at play, gamble.
अर्थ Param. to wander, to revolve.
प्रस्व 6th conj. Param. and Ātm. to bake, to scorch.
सम्ब 6th conj. Param. to sink, to be immersed.
वा 1st conj. Param. to repeat over in the mind, to repeat.
with सम् and आ, to repeat, to repeat by tradition, to prescribe, to rule.
वद्दु 1st conj. Param. to keep in, to hold back, to restrain; with नि.
गृह 4th conj. Param. to strive, to endeavour; with प्र.
घर with वि in the Pass., to be separated from. [to perform.
रम with वि, to arrange, to effect,
रण with वि, to stop.
गर Param. to desire; with असि, to desire, to covet, to crave.

अङ्ग 7th conj. Param. and Ātm. to smear, to anoint.
हृद 4th conj. Param. to be destroyed, to disappear or vanish.
हृदु 6th conj. Param. and Ātm. to take away, to rob, to plunder, to deprive of.
गृह 1st conj. Param. and Ātm. to shear, to cut, to sow; with नित्य, to offer sacrificial food, to present.
हर 1st conj. Param. to rain, to shower down, to pour down.
व्यव 4th conj. Param. to Pierce, to wound. [to mow, to tear.
भृ 6th conj. Param. to cut.
वद्दु 1st conj. to perish, to decay.
भि with सम, to resort to, to rest on, to depend upon.
सा with उद्ध, to be able, to be adequate, to be up to, to feel equal to.
स्व 1st conj. Param. to cling, to adhere to; with वि and असि,
[व्यतिपत्ति] to join together.
सो 4th conj. Param. to bring to an end, to finish, to destroy;
with वि and अव, to determine, to resolve, to endeavour, to strive.
स्था with अव, to stay, to abide.

अन्य pron. m. n. f. another.
अनिन्य m. (निय m. restraint) not restraining, want of re-
अनिक m. an army. [strait.
अपख n. any unwholesome or wrong thing.
अपरापसस्थमः n. (सहस्र n. a thousand) a thousand of faults.
अभिभ्रित past part. pass. of या with अभि, spoken to.
अद्वयगत past part. of गम with अथि and आ, come, arrived; m. a (male) guest.
अर्मण m. the charioteer of the sun.
अथ्यस्तत्कार m. (सत्कार m. hospitality) hospitality done by means of अथि, i.e., the materials for worshipping or honouring a guest.
अथिसंक्षय m. (संक्षय m. doubt, danger) danger to wealth.
अल्प m. n.f. little, few; अन्य m. n.f. many, much.
अवकाश past part. pass. of शा with अव, despised, disregarded, disobeyed.
अस्तुतुल्लेवा f. (सत् m. n.f. good, लेवा f. service) service of a person who is not good, service done to a bad or wicked person.
अहि m. a serpent.
अहाय ind. adv. instantly, soon, speedily.
आकांक्षावायम् m. the wind in the आन्तर m. n.f. internal.
आमोद m. fragrant smell, perfume.
आरूढ past part. of श्रृ with आ, ascended.
आत्तुल्लान n. a basin for water round the root of a tree.
आहिव m a battle.
इतिर्निष्पेशेवन n. (इतिर्निष्पेशेन n. a sense, अर्थ m. object, उपसेवन n. resorting to, enjoyment) enjoyment of the objects of the senses, sensual enjoyment.
उपकारिनि m. n.f. benevolent.
अवर्जित m. n.f. lofty, excellent.
केः m. a hair.
कोटि f. a crore.
कोप m. anger.
क्षान्त past part. of क्षम, fatigued, exhausted, languishing.
ब्लीस m. (ब्लीस f. the earth) lord of the earth, a king.
लम्बुशाजस्त् m. (लम्बु m. a villain, शुज्जस्त् m. serpent) a serpent in the form of a villain.
लाहु ind. verily.
गगनमध्य m. n. (गगन n. the sky, मध्य m. n. the middle) the middle of the sky.
गति f. resource, refuge.
गर्भाशा f. order or command of Garuḍa (the enemy of the serpent-race).
गृहस्थिनि m. the householder who performs domestic rites.
गमेज m. n.f. (गम m. heat) produced or caused by heat.
चेतन m. mind.
जीवनाशा f. (जीवन n. living, life, आशा f. hope, desire) desire for तरेश m. his country.
तात्त्विशिष्ट m. his enemy.
तात्त्विर्स्ति f. his prosperity.

* Final ः is changed to ः or ः in the nominative singular and before consonantal terminations.
ताप m. heat.
तावल्य adv. during that time, in the meanwhile.
त्वर्यम adv. quickly.
सजळ्विन् m. f. brilliant, splendid, bright, spirited.
तोय n. water.
दम्पती m. du. wife and husband.
दण्ड m. a tooth.
दुष m. n. f. wicked.
द्विजन्मन् m. (द्वि two, जन्मन् n. birth) one who has two births, one belonging to any of the first three castes, a Brāhmana.
द्विजिङ्ग m. (द्वि f. tongue) one who has two tongues, a serpent.
द्रिष्ट m. an enemy.
चंदन f. desire for wealth.
चंसेस्वाकार m. (चंसे m. law, चंस n. aphorism) one who composes aphorisms on law, a writer on law.
चंसेस्वाकार adv. (चंसे, अर्थे) for the sake of religious merit.
चंसेस्वान m. n. f. (चंसे n. courage, fortitude) one whose wealth is fortitude.
निवास m. the hot season, summer.
निस्तिनः past part. pass. of निस्त्र, censured, censurable.
निरस्तः past part. pass. of अस्त to throw with निर्र, dispersed.
निर्वर्तन n. desisting, abstaining, abstinence.
निश्चयम् m. n. f. (निशा f. fixity, निश्चय m. n. f. void) void of fixity, unstable.
निर्पत्तता f. fruitlessness.
नीच m. n. f. mean, low, in a low position.

न्यायवाहिन् m. n. f. (न्याय m. what is right) one who speaks what is right.
पतन n. falling, falling from virtue, depravation, ruin.
पथ्य n. what is wholesome or salutary.
पदार्थ m. a thing, an object.
परम conjunc. but.
पर्यस्त adv. fully, to one's heart's content.
पावन m. n. f. purifying, pure, holy.
पुद्ध f. nourishment.
प्रकाश m. n. f. hot, fierce.
प्रतापनिचि m. (प्रताप m. heat) store of heat.
प्रतिपक्ष m. an enemy.
प्रस्तालृचिति m. n. f. (प्रस्तालृचि past part. of प्रति with प्रश्न and उदृ) ready-witted, quick, sharp.
प्रामाण m. a mistake.
प्राण m. (plural) life.
बहिर्पार्चि m. (उपार्चि m. an attribute, a peculiarity, environment) outward attributes, peculiarities, or environment.
बाणुर्विष f. (बुद्ध f. a shower) a shower of arrows.
भाद्र m. the sun.
भोगा०णा f. (भोग m. worldly enjoyment, भोगा f. thirst) thirst for worldly enjoyment.
मत n. opinion, advice, counsel.
मथुरेश्वर m. an offering of honey, curdled milk, &c., to a guest on his arrival.
महान m. a great goat.
महादेवम् m. n. f. of great nobility, noble.
Bhadraja m. a great king. [bull.

śāhī m. (śāhā m. a bull) a great

mān m. pride, arrogance.

mālaṅkārā m. a gardener.

nīpā adv. mutually, together.

yāvat adv. for which while, while.

dha n. a battlefield. [sun.

rajasva m. (rahaśī m. a ray) the

rajašī. a kingdom, a nation.

kṣaṇa f. anger.

kṣhiti f. the goddess of wealth

and beauty; splendour, glory.

vichiṣṭa m. (vichiṣṭha m. a mer-

chant ) merchants.

vatsalī f. a heifer.

vākam m. the process or manner

of killing.

vāṇya m. n. f. belonging to a

forest or woods.

śreṣṭha n. body.

śravāna n. armour.

vāraṇī m. a cloud. [curious.

vibhān m. n. f. wonderful,

vibhānā n. a forest.

vibhāntā* adv. in all directions.

vibhīṣit past part. pass. of vyāp

with rī, prescribed by the

scriptures.

śātāntirī f. prosperity.

vaiśvānara n. difficulty, calamity.

vyāpīt past part. of vyāpa

afflicted.

śakya m. n. f. possible. [Indra.

śaśi prati m. the husband of śaśi,

śaśiṇā adv. slowly.

śabdha m. voice, a word.

śāriraśca m. n. f. one having a

body; m. a human being, a man.

śaṅgatāmā m. (śaṅgha n. a weapon,

śaṅga m. falling on) a stroke of

a weapon.

śāśvat m. n. f. eternal, everlasting.

śīkṣita m. a peacock.

śīta m. n. f. cold.

śimha m. fatigue.

śīva śiva n. ear.

śāhmanī m. a Brāhmaṇa learned

in the Vedas.

sāngat past part. of gha with sam.

united.

sākha m. n. f. whole, all.

sākṣāt m. n. f. angry.

sārṣeratā m. (matā n. a vow) the

vow of good or virtuous

conduct.

sāvaḥ ind. adv. at once.

sāmānyāt adv. round about.

sāṃyojita adv. correctly, well.

śāven n. serving, resorting to,

practising.

śītāt past part. of śīta, abiding,

being, existing.

śījanvīyoga m. separation from

one's own men or relations.

śvāna m. noise, roar.

śvāhī n. one's own good.

śvāda m. (śvāda m. perspiration)

a particle or drop of perspira-

tion.

 śeśa m. a cause.

* śeśa added to substantives gives them the sense of the ablative and

sometimes of the locative.
LESSON II.

FIFTH AND EIGHTH CONJUGATIONS.

The Sanskrit Verb has ten tenses and moods together. In four of these, viz. the Present, the Imperfect, the Imperative and the Potential, the verbs undergo peculiar modifications, with reference to which they are divided into nine conjunctural classes.* These four are called conjunctival or special tenses and moods.

1. With respect to these, the ten conjugations of the Sanskrit grammarians may be arranged into two groups, the first comprising the 1st, 4th, 6th and 10th, and the second, the remaining. The general characteristic of the first is that the base† ends in अ, and of the second that it does not end in अ.

* Sanskrit Grammarians reckon ten, but the augment अंग्र, which the original root undergoes in the tithth conjugation, appears not only in the four tenses and moods indicated in the text but in several others also.

† That form of a noun or root to which the termination is appended is called the base.
General Rules with regard to the Conjugational Tenses of the Second Group.

2. Before certain terminations, the roots together with the conjugational signs undergo peculiar modifications. With reference to these, we will divide the terminations into two classes, calling one set strong and the other weak.

Parasmaipada.

3. The singulars are strong.

Exception.—The singulars of the Potential and the second person singular of the Imperative.

4. The duals and plurals are weak.

Exception.—The duals and plurals of the Imperative first person.

Therefore, the singulars of all persons of the Present and the Imperfect and the third person singular and all numbers of the first person of the Imperative are strong and the rest weak.

Ātmanepada.

5. All the terminations are weak.

Exception.—Those of the first person Imperative, which are strong.

6. Before strong terminations the ending vowel and the penultimate short of the base take their Guna substitute.

Present Tense.

7. In the second group of conjugations the Parasmaipada terminations of the Present are the same as those of the first group, but the Ātmanepada differ in the following particulars:

(1) The vowel ः occurring in some of the Ātmanepada terminations given in the First Book is replaced by आ. (2) The first person singular termination is ः. (3) The ः in the third person plural is dropped.

Therefore the terminations are:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>ए</td>
<td>वाे</td>
<td>महे</td>
</tr>
<tr>
<td>2nd</td>
<td>ए</td>
<td>आपे</td>
<td>झे</td>
</tr>
<tr>
<td>3rd</td>
<td>ए</td>
<td>आते</td>
<td>अते</td>
</tr>
</tbody>
</table>

8. ः in the fifth and ः in the eighth conjugation are added on to the root in the conjugational tenses before the terminations are applied.
5th Conjugation.

चिः Param. and Ātm. 'to collect.'

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>चिनोम्यः</td>
<td>चिनुः:चिन्वः</td>
<td>चिनुः:चिन्मः</td>
</tr>
<tr>
<td>2nd</td>
<td>चिनोपि</td>
<td>चिनुः</td>
<td>चिनुः</td>
</tr>
<tr>
<td>3rd</td>
<td>चिनोति</td>
<td>चिन्तः</td>
<td>चिन्तः</td>
</tr>
</tbody>
</table>

Here ढ being added on to the root चि, the base is चिन्द्र. The ending ढ of this becomes ओ i.e., the whole becomes चिनो, before the strong नि, सि, and ति; while it remains unchanged before स्म, मष्ट, &c., the weak terminations.

(a) The vowel ढ of a termination is dropped optionally before ढ and म, provided it is not preceded by a conjunct consonant.

Hence we have चिनुः:चिन्वः, चिनुः:चिन्मः in the above and चिनुः:चिन्द्रः, चिनुः:चिन्मः below, but in the forms आयुः: and आयुः: of the root आयु the ढ is never dropped.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>चिन्वः</td>
<td>चिनुः:चिन्वः</td>
<td>चिनुः:चिन्मः</td>
</tr>
<tr>
<td>2nd</td>
<td>चिन्यः</td>
<td>चिन्यः</td>
<td>चिन्यः</td>
</tr>
<tr>
<td>3rd</td>
<td>चिन्तः</td>
<td>चिन्तः</td>
<td>चिन्तः</td>
</tr>
</tbody>
</table>

Here all the terminations being weak, ढ is not changed to नो anywhere.

आयु Param. 'to obtain.'

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>आयोम्यः</td>
<td>आयूः</td>
<td>आयमः</td>
</tr>
<tr>
<td>2nd</td>
<td>आयोपि</td>
<td>आयूः</td>
<td>आयूः</td>
</tr>
<tr>
<td>3rd</td>
<td>आयोति</td>
<td>आयूः</td>
<td>आयूः</td>
</tr>
</tbody>
</table>

(b) In this conjugation, after roots ending in a consonant the ढ of ढ is changed to ढ when followed by a weak termination beginning with a vowel.

Hence we have आयूः: in the above, the root आयु ending in a consonant.

8th Conjugation.

सनृ Param. and Ātm. 'to stretch.'

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>सनोम्यः</td>
<td>सनुः:सन्यः</td>
<td>सनुः:सन्मः</td>
</tr>
<tr>
<td>2nd</td>
<td>सनोपि</td>
<td>सनुः</td>
<td>सनुः</td>
</tr>
<tr>
<td>3rd</td>
<td>सनोति</td>
<td>सन्तः</td>
<td>सन्तः</td>
</tr>
</tbody>
</table>
By (a), p. 18, we have तथां: or तन्वः &c.

9. कृ ‘to do,’ 8th Conj. Parasm. and Ātm. assumes the form कृ before the strong, and कृ before the weak, terminations, in the conjugational tenses.

**Parasm.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers. करोमि</td>
<td>करैः</td>
<td>करेः</td>
</tr>
<tr>
<td>2nd „</td>
<td>करोपि</td>
<td>करूः</td>
</tr>
<tr>
<td>3rd „</td>
<td>करविति</td>
<td>करति</td>
</tr>
</tbody>
</table>

(a) In the case of कृ the उ is necessarily dropped before र and म. Hence only करेः, करेः &c.

लघेषु सोम छुन्तेन्द्रयेवः।
प्रत्यधि प्रात्सस्थायोपवनं च गतवा पुण्यापथवचिनोढः।
महात्मनं यासि सिध्ध प्रतन्वनिन्त कवयः।
ढःखपिरितामिष मां हद्दम्मचिल्लिन्येचनेः कि पुनिन्नोपि।
ढः:खपिरितामिष मां हद्दम्मचिल्लिन्येचनेः कि पुनिन्नोपि।
ढःस्थः पुरावेः राजसुवशयः द्वारमपालवाते।
पुण्यहतः लेवणं छुचरितानं फलं स्वग्न्दोकेश्वुचवे।
आयों: संसारसुखानि लयकवा किन्धरम्पण्यवालसम्रीकरूचे।
श्रुतिमनोहारांशिश्रात्पालस्यः।
आकारं मेघा द्रुङ्गवे।
हे जगन्नायक न वयं चर्मष्ठ्यण तव विद्वितिहुपवीषितं शकम्।
पृथ्वं कुरं तदन्यथा विघातुं कः शकाक्यत।
केनागि वक्तसा हद्दम्स्वार्क तुर्गं वयं विचिनुष।।
दार्विजोमीश्वरस्यः राज्यग्नं लाभव: कुवत्वत।
सत्कतिमःश्वस्यः कीर्ति स्वाभूः देशोऽव तनोपत।
द्वरापारि दोकेशिस्मन यवहस्तवनिवाभान्त।
तस्तत्तताति मेघशी तस्मात्प्रकारं: समुद्यम्।।

* उ is not changed to उ when it is followed by a consonant of the dental class.*
You cannot [शक्] conquer your passions.

We make [कृ] pilgrimages to Kāśi every year.

The chātaka begs [वन्] water, but does not obtain [आप्] it.

Dost thou hear [शु] what I say?

I do not express [द् with वि] the thought, because it is sinful.

I shunt [ह् with सम्] the gates of the palace.

The two instructors expound [ह् with वि] the principles of Nyāya to their pupils.

You only lay bare [ह् with आविह्] your own littleness by doing† so.

Misers hoard [चि with सम्] money.

Prudent people accomplish [साध्] their own purposes with ease.

I saw an animal. It has a thick tail, which it shakes [हु] constantly.

**VOCABULARY II.**

**Roots of the Fifth Conjugation.**

अत्र Atm. to get, to enjoy, to pervade.

आप्र Param. to obtain.

चि Param. and Atm. to collect; with चि, to search, to seek, to look for; with सम्, to hoard.

हृ Param. to give pain to, to tease, to afflict.

| हु or हृ Param. and Atm. to shake. |
| Param. to dare, brave. |
| हृ Param. and Atm to cover; with अप and आ, to open; with चि, to expound, to express; with सम्, to shut; with आ, to restrain, to curb. |

*This stanza and the next refer, as similar ones in last lesson, to a king of the name of Kṛṣṇa.*

† Use the present participle here qualifying you.
Param to hear.

Roots of the Eighth Conjugation.

Param. and Atm. to do; with

Vāshī, to conquer; with Aṣṭī, to

betake oneself to, to accept; with

Aavāts, to lay bare, to open; with

Tīrā, to despise; with Prāti, to

retaliate, to counteract, to resist.

Param. and Atm. to stretch;

to spread, as a sacrifice, i.e.,
to perform it; with Mah, to

spread.

Vān Atm. to beg.

4th conj. Atm. to be pained.

Pārāśya m. n. f. door-keeper.

Pāra n. door.

Pupyakt m. n. f. (pūpya n. merit

and Param, to do) meritorious.

Pūrās ind. in front, to the front.

Prāthāms ind. (prāti every and

Aram, n. day) every day.

Yāh m. a sacrifice.

Rajāklāt n. (Rajān m. and Kālā

a house, a palace) a royal

bārānanda adj. often. [palace.

Vibhūtī f. power or greatness.

Śuddhīnātham m. n. f. (Śuddhi f. ear

and Mānīha m. n. f. charming)

charming to the ear.

Śānrā m. a battle.

Śāntasuddha n. (śānta m. worldly

existence, śuḥ n. happiness,

enjoyment) enjoyment of a

worldly existence.

Sakti f. a meritorious deed, a

sākṣayam m. exertion [good action.

6th conj. Param. to impel, to

push forward.

Śrīmān Samvitānand m. n. f. (Śrīm

the moon) one who adores

* The forms which some roots assume in the conjugational tenses
are enclosed within brackets.
the lunar race, an ornament of the lunar race (of kings).

स्वर्ण m. a chariot.
स्वयं ind. in person, of himself.

Because यतः ind. हि ind.
Constantly अनिवार्य adv.
Ease लोकयं n.
Every year प्रतिसंवत्सरम् adv.
Fight, to, युद्धाय, युद्धे, योद्दहः.
Gate द्वार n.
Instructor अध्यापक m. n. f.
Littleness छन्दुता f.
Miser कदर्य m.
Own स्वीयः m. n. f.

हृदयममंदिर्यु m. n. f. (हृदय n. the heart, ममेन्द्र n. the vital parts, and सिंदू तो cut) piercing the vital parts of the heart.

Passion मनोयमे m. हिन्द्युष्टयि f.
हिन्दुष् n.
Pilgrimage यात्रा f.
Principle तत्त n. नय m.
Prudent दुर्दर्शिन् m. n. f. चतुर m. n. f.
Purpose कायं n.
Sinful पाप m. n. f.
Thick व्यङ्ग m. n. f. विपुल m. n. f.
Thought संज्ञायम् m. इति f.

LESSON III.

FIFTH AND EIGHTH CONJUGATIONS—continued.

Imperfect.

1. The Parasmaipada terminations are the same, as those given for the first group.

The अत्मानेपदा terminations are also the same, but the इ of इत्तम and इपाम is replaced by आ (see 7. (1), page 12); and the third pers. plural is अति.

The terminations are therefore as follows:

Sing. | Dual | Plur.
---|---|---
1st pers | ह | वहि | महि
2nd " | भास्तम् | आधास्यम् | चम्म\(\text{चम्}\)
3rd " | त | आताम् | अत\

5th Conj.

आपू Paras. 'to obtain.'

Sing. | Dual | Plur.
---|---|---
1st pers | आपस्तमम् | आस्तम् | आस्तम्
2nd " | आपोः | आस्तम् | आस्तम्
3rd " | आपोऽव | आस्तम् | आस्तम्

अस् Atm. 'to pervade.'

1st pers | आशुतोषि | आशुतोषि | आशुतोषि
2nd " | आशुतोषि | आशुतोषि | आशुतोषि
3rd " | आशुत | आशुताताम् | आशुताताम्
The singular Parasm. being strong, ॐ becomes नो in the first set of paradigm. The उ of this ॐ is changed to उर, i.e., उ becomes नूर, in आयुष्मन्, आइश्वरि, &c., by (broadcast) p. 18.

चि आत्म. ‘to collect.’

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>अतनविन्ति</td>
<td>अतनविन्ति-अतनविन्ति</td>
</tr>
<tr>
<td>2nd</td>
<td>अतनविन्ति</td>
<td>अतनविन्ति-अतनविन्ति</td>
</tr>
<tr>
<td>3rd</td>
<td>अतनविन्ति</td>
<td>अतनविन्ति-अतनविन्ति</td>
</tr>
</tbody>
</table>

8th Conj.—तान ‘to stretch.’

Paraśm.

| 1st pers. | अतनविन्ति | अतनविन्ति-अतनविन्ति | अतनविन्ति-अतनविन्ति |
| 2nd | अतनविन्ति | अतनविन्ति-अतनविन्ति | अतनविन्ति-अतनविन्ति |
| 3rd | अतनविन्ति | अतनविन्ति-अतनविन्ति | अतनविन्ति-अतनविन्ति |

We get अतनविन्ति, अतनविन्ति, अतनविन्ति, &c., by (a), p. 13. The forms of नू are:—

| 1st pers. | अकहवम् | अकहवे | अकहे |
| 2nd | अकहवम् | अकहवे | अकहे |

by 9 and (a), p. 14.

देवा वै यद्यमतन्तव तांत्रयानचायनसुरा अभ्यगत्वन ।
हे संजय कुर्क्षेत्र्व मामका पाण्डवान्वित्किमकुर्वेत् तत्कथय ।
रामायणानेव द्वृत्यायांयां प्राकृति:क्षणः।
क्षरक्रियाभिसिद्धर्व्व वस्मधिमुहारविन्दनेन शृष्टि:कुर्विं ।
थथ यो या: वथ ग्वस्मथस्तवमगृहोऽः।
रामे दुर्गमस्त्रुषायान्नसः।
उघरम कुर्वेश्वरे फलं नागावं सत्यान्वित्कियतेवायानोपालवः।
द्वहे: कर्मरंस्महतुष्णेन तथ स्मर्तिः:।
भो भो अध्यवस्त्र: सामे गुर्गमसुनुष्भ्वचे न वेति पृष्ठकीतिः होताः।
रामवक्षणो नितारमरणं विनिवर्त्यती महानं कारं समिहितं
नैवास्महायामाः।

आपसिता आपद: प्रत्यकुम्भ भवतां साहाय्ये।

* A noun expressing duration is put in the accusative case.
The enemies of the king dared [धृ] to fight with him.
Daśaratha performed [तन्] a sacrifice on the banks of the Sarayu.
The ministers of the king sent [दिः with प्र] me to watch the movements of the enemy.
We flung open [द् with अप and आ] the gates of the fortress.
I could [श्लक्] not ascend to the top of the mountain.
Where did you look for [चिं with चिं] the books which were lost?
The (two) girls gathered* [चिं with अव] flowers in the garden yesterday for themselves.
They restrained [हृ with आ], with efforts, their desires, anger and greed, and contemplating the Brahman obtained [आप्] eternal felicity.
Bahumvahana wounded [धष्ट or खिय] Arjuna in the breast with an arrow.
In the battle the horses of the warriors were killed, but they obtained [आप्] others and fought again.
Thou and Kāma committed† [हृ] a sin for which you both deserve punishment.

**VOCABULARY III.**

धष्ट, खिय 8th conj. Parasm to wound.

अन्विष्ट (pres. part. of हृ 4th conj. Parasm. with अहु) searching.

अशान n. eating.

हृषुप m. n. f. such.

उपाडध्य m. n. f. blamable, deserving reproach.

हिंद्र n. name of a place where the Kurus fought.

गम with अभि, to attack.

निकिंद m. n. f. without interstices, dense.

फलवृक्षार्दि m. n. f. (मूर्त root) fruits, roots and others.

* The Āṭmanepada form of the root should be used here. When a root is both Āṭmanepadi and Parasmaipadi, the forms of the former are used when the result of the action is confined to one’s own self, and of the latter when it is directed to another person.

† When there are two or more subjects of different persons connected by “and,” the verb is put in the first person, if one of the subjects be of that person; otherwise in the second person.
LESSON IV.

FIFTH AND EIGHTH CONJUGATIONS—continued.

Parasmaipada.

Imperative.

1. In the second group of conjugations हि is the termination of the second person singular of the Imperative. हि is dropped in the 5th conjugation when the root ends in a vowel and in the 8th in all cases.

Hence the terminations are as follows:

| 1st pers. | आनि | आव | आम |
| 2nd pers. | हि | तम् | तर |
| 3rd pers. | दु | ताव | अन्तु |

आप 5th Conj.:

| 1st pers. | आपनानि | आपनाव | आपनाम |
| 2nd pers. | आप्पुष्कि | आप्पुनाम | आप्पुत |
| 3rd pers. | आधोप | आधात | आधावन्ति |


5th Conj.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>उक्तानि</td>
<td>उत्तानि</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>उत्त</td>
<td>उत्तम</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>उनेतु</td>
<td>उनेताम</td>
</tr>
</tbody>
</table>

Here the three numbers of the first person being strong, द is changed to न, which again, being followed by the initial आ of the terminations, becomes नव, and with आ, नव. Hence आवानि, आवाव, &c.

The 2nd pers. sing. is weak in addition to the duals and plurals of that and the 3rd pers.

Potential.

2. या is to be prefixed to the terminations of the Imperfect. The third person plural termination is युषः.

They are thus:—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>याम्</td>
<td>याव</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>याख्</td>
<td>यातम</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>यात</td>
<td>याताम</td>
</tr>
</tbody>
</table>

बि 5th Conj.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>बिद्याम्</td>
<td>बिद्याव</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>बिद्या:</td>
<td>बिद्यातम</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>बिद्यात्</td>
<td>बिद्याताम</td>
</tr>
</tbody>
</table>

All the terminations here being weak, there is no गुण in any case.

अत्मानपादा.

Imperative.

3. As in the Present and the Imperfect, the द of the अत्मानपादा terminations of the Imperative is in the second group of conjugations replaced by आ, and the द of the 3rd pers. plur. dropped.

The terminations therefore are:—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>ऐ</td>
<td>आवैः</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>स्म</td>
<td>आथाम</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>तामु</td>
<td>आताम</td>
</tr>
<tr>
<td>1st pers.</td>
<td>चिन्दनै</td>
<td>चिन्दवावैः</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>चितुः</td>
<td>चिन्दवायाम</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>चित्ताम</td>
<td>चिन्दवाताम</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>अभिने</td>
<td>अभिनर्व</td>
<td>अभिनर्वनेः</td>
</tr>
<tr>
<td>2nd</td>
<td>अजुन्व</td>
<td>अजुन्वथयाम्</td>
<td>अजुन्वथादाम्</td>
</tr>
<tr>
<td>3rd</td>
<td>अजुन्तम</td>
<td>अजुन्तवादाम्</td>
<td>अजुन्तवाम्</td>
</tr>
</tbody>
</table>

The three numbers of the 1st pers. of the Imperative being the only ones strong in the Ātmanepada, we have here the change of त्र to नो, and then to न, &c. in these cases only.

**Potential.**

4. The terminations are the same as those of the Ātmanepada Potential of the first group of conjugations.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>विन्नीय</td>
<td>विन्नीयिदि</td>
<td>विन्नीयिदति</td>
</tr>
<tr>
<td>2nd</td>
<td>विन्नीययादम्</td>
<td>विन्नीययादाम्</td>
<td>विन्नीययादात्मस्</td>
</tr>
<tr>
<td>3rd</td>
<td>विन्नीयत्म्</td>
<td>विन्नीयत्माम्</td>
<td>विन्नीयत्मवोरन्</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>अजुन्तिय</td>
<td>अजुन्तियिदि</td>
<td>अजुन्तियिदति</td>
</tr>
<tr>
<td>2nd</td>
<td>अजुन्तिययादम्</td>
<td>अजुन्तिययादाम्</td>
<td>अजुन्तिययादात्मस्</td>
</tr>
<tr>
<td>3rd</td>
<td>अजुन्तित्म्</td>
<td>अजुन्तित्माम्</td>
<td>अजुन्तित्मवोरन्</td>
</tr>
</tbody>
</table>

As to the change of त्र to त्र in all these forms remember (b) p. 13.

5. The forms of roots of the 8th conjugation are similar to those of वि, with त्र only added on to them instead of त्र. त्र loses its conjunctival त्र before the Potential terminations beginning with त्र.

**Imperative.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>तन्ने</td>
<td>तन्नाव</td>
<td>तन्नामाहि</td>
</tr>
<tr>
<td>2nd</td>
<td>तन्नु</td>
<td>तन्नाथाम्</td>
<td>&amp;c.</td>
</tr>
</tbody>
</table>

**Parasm.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>तन्नानि</td>
<td>तन्नाव</td>
<td>तन्नाम</td>
</tr>
<tr>
<td>2nd</td>
<td>तन्नु</td>
<td>&amp;c.</td>
<td>&amp;c.</td>
</tr>
</tbody>
</table>

**Potential Parasm.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>कुर्यांम्</td>
<td>कुर्यां</td>
<td>कुर्यांम</td>
</tr>
<tr>
<td>2nd</td>
<td>कुर्याः</td>
<td>कुर्यात्म</td>
<td>कुर्यांत</td>
</tr>
<tr>
<td>3rd</td>
<td>कुर्यांतु</td>
<td>कुर्यांताम्</td>
<td>कुर्यांत्रु</td>
</tr>
</tbody>
</table>
सेकोड बुक ऑफ संस्क्रिट.

तन्त्रीय Pot. Ātm. 1st pers. sing.
तवयाम „ Paraśm.
कृष्णि „ Ātm.
करवाणि Impera. Paraśm. 1st pers. sing.
कु र „ „ 2nd „
करवै „ „ Ātm. 1st „

We have कृ र in some of the above forms by 9, p. 14.

खारिंग यूँ कृप्यात स्वर्गकामः खादिरेजैव वै यूःपेन देवाः स्वर्ग
लोकमयंसत्येवत्त्यात्मानः खादिरेज यूःपेन स्वर्गः लोकं जयति।

dःसंस्त्यपेन परम्पत्य्यं मे। स्वर्गःकाम्यं देवा द्रव्यं सर्वत्र तथा।

cथत् प्रस्तशारसं स्कृत्यं के स्यं के सर्वविद्याम्
क्ष्या नात्र प्रामोदेवेशःमुख्याति युतं शकुयाम।
पैराचारिपेतातः कार्य्यं प्राप्तवुःवष्व।
राजन्युःनागमासार्वकृप्यां जत्य यत्तेत्यः संक्षयानि निष्ठेयुः।
आत्मनः पुष्पः राज्युपवपःक्ष्यं द्वारसं श्रीमंगः प्रहिषु।
राजनीरः न: श्रूष्यः तत्तथा तस्तासत्संगुरःखेतं पुष्प-
मधुःहि।

अशुद्ध रे पौरा:। अथः वसन्तसेनायातकश्वास्त्रो यथसंम
नीयते तदहेदारिं कमः के आयं कुर्विकर्तरुच्चमूःः स्त्रयः प्रामुःः।
मूःत् शाहीप्रकृत्रस्य काश्योऽस्य शिस्ती।
विपुल्त वांश्वव याविन् धर्मसमुखःगच्छति॥
तस्तात्मनः सहायायं नित्यं संविच्छ– श्च।
धार्मिकं हि सहाय्येन तपस्तत्तत्ति दल्ल्यम॥
पूर्वं बालित तत्कृत्यायतं रुःः स्वतं वस्तुः।
वावमायं तत्कृत्यायतनामुः दुः स्वतं वस्तुः॥
भःकार्यंमय कुर्वित पूर्वावं चापराहिकः॥

न हि प्रतिक्ष्ये सृष्टः हत्रस्य न चा हतम्॥

* Pres. 3. a pers. plur of या 2nd conj. Paraśm. ‘ to go.’

† When a word or form ending in any of the first four consonants
of a class is followed by श, the श is optimally changed to औ when
it is itself followed by a vowel, a semi-vowel, or a nasal.
Let the servant cover [स्तू] the floor with carpets.
Let Brahmāṇas go about the world and seek [वि with वि] Nala.
I would do [क] it, if he should bid me.
Do not despise [क with तिरस्] your enemies, for they are powerful.
Weak men should not, if they are wise, brave [दृश्] strong men.

In a soma sacrifice the priests should extract [छ] the juice of the soma plant.
Hear [छ] what he says! “Thou art a fool,” says he.
I wish you would send [हि with प] your sons to England for education.
Let us accomplish [साश्] our purposes as long as he is well-disposed towards us.
Do not tease [इ] those harmless birds.

**Vocabulary IV.**

<table>
<thead>
<tr>
<th>sanskrit</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>अद्वानम्</td>
<td>m. love, good-will.</td>
</tr>
<tr>
<td>अद्वृत अविनि</td>
<td>adv. in the next world.</td>
</tr>
<tr>
<td>आपराधिकम्</td>
<td>m. n. f. belonging to the latter part of the day.</td>
</tr>
<tr>
<td>आप्तप</td>
<td>m. a talk.</td>
</tr>
<tr>
<td>इश्व with प्रति, to see, to care.</td>
<td></td>
</tr>
<tr>
<td>इप्त past pass. part. of इ with उप, united with, possessing.</td>
<td></td>
</tr>
<tr>
<td>कलिन्धम्</td>
<td>m. a sacrificial priest.</td>
</tr>
<tr>
<td>पलायनम्</td>
<td>m. n. f. of this kind.</td>
</tr>
<tr>
<td>कथं नाम ind. how indeed? how possibly?</td>
<td></td>
</tr>
<tr>
<td>कार्यस्य</td>
<td>n. meanness.</td>
</tr>
<tr>
<td>काव्यबोधस्य</td>
<td>m. n. f. (काव्य n. wood, लोष m. and न. a lump of earth, and सम like) like wood and a lump of earth.</td>
</tr>
<tr>
<td>कृष्ण 1st conj. Parasm. with उदु, to boil.</td>
<td></td>
</tr>
<tr>
<td>वैज्ञानिक f. the earth.</td>
<td></td>
</tr>
<tr>
<td>स्वरिर m. n. f. of a tree named स्वरिर.</td>
<td></td>
</tr>
<tr>
<td>चारुक्त m. name of a person.</td>
<td></td>
</tr>
<tr>
<td>ज्वाल 1st conj. Parasm. to burn, to blaze.</td>
<td></td>
</tr>
<tr>
<td>तद् adv. therefore.</td>
<td></td>
</tr>
<tr>
<td>इत्तर m. n. f. difficult to surmount, insurmountable.</td>
<td></td>
</tr>
<tr>
<td>इक्ष्वाकुनारम् (इक्ष्वāक n. pain, and सनंतप m. heat) heat of pain, sorrow, affliction.</td>
<td></td>
</tr>
<tr>
<td>पौलोक m. the first part of the day.</td>
<td></td>
</tr>
<tr>
<td>प्रसन past part. of सदु with प्र, pleased, propitious.</td>
<td></td>
</tr>
<tr>
<td>प्रस्तावपक्षिप्र f. (प्रति intellig-ence, and उपकृतिः getting) getting intelligence.</td>
<td></td>
</tr>
</tbody>
</table>
| प्रास्तकाल m. n. f. (प्रास past part. of आप with प्र, arrived, and काल m. time) that whose time
has arrived. suited to the occasion. m. destroyer, murderer of वलस्त्तेना. [ turned away from.

पीत past part. pass. of पी, पु. 1st conj. Param. to burn.

ङ्मान m. a sacrificer.

बाल्मीविन adv. as long as life endures.

रूप m. a sacrificial post to which the animal is tied.

लब् 1st and 10th conj. Param. and आतm. to go; with डू, to violate, to transgress.

वषासम् m. ( वष m. killing, and नम्भ m. a pest) gallows.

वलस्त्तेनापातक m. (वलस्त्तेना f. name of a woman and यातक

Bid दिवस with आ.
Carpet कूप m.
Education अद्ययन n. विनयन n.
Floor भ्रम f.
Go about चर.
Harmless अणपकारित m. n. f.
Juice रस m.

Nala नल m. name of a king.
Soma sacrifice शोमयाय m.
Towards प्रति (governing an accusative).
Weak दुःख m. n. f.
Well-disposed सिर्फ past part. दिन, लोच m. n. f.

LESSON V.

NINTH CONJUGATION.

Present and Imperative.

1. In the ninth conjugation ना is inserted between the root and the terminations. The ना assumes the form of नी before the weak terminations beginning with consonants, and न before the weak terminations beginning with vowels.

The terminations belonging to the second group of conjugations have been shown in the last three lessons.
Sanskrit "to buy," Param. and Atm.

**Present—Param.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>कीणानि</td>
<td>कीणानां</td>
<td>कीणाम:</td>
</tr>
<tr>
<td>2nd</td>
<td>कीणासि</td>
<td>कीणास्य</td>
<td>कीणाय:</td>
</tr>
<tr>
<td>3rd</td>
<td>कीणाति</td>
<td>कीणात्ति</td>
<td>कीणानि</td>
</tr>
</tbody>
</table>

**Atm.**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>कीणि</td>
<td>कीणीवः</td>
<td>कीणीम्</td>
</tr>
<tr>
<td>2nd</td>
<td>कीणिषि</td>
<td>कीणिष्य:</td>
<td>कीणिष्ये</td>
</tr>
<tr>
<td>3rd</td>
<td>कीणिष्टि</td>
<td>कीणिष्ट्ये</td>
<td>कीणिष्टे</td>
</tr>
</tbody>
</table>

**Imperative—Param.**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>कीणानि</td>
<td>कीणात</td>
<td>कीणाम</td>
</tr>
<tr>
<td>2nd</td>
<td>कीणीषि</td>
<td>कीणीष्याय:</td>
<td>कीणीष्ये</td>
</tr>
<tr>
<td>3rd</td>
<td>कीणात्तु</td>
<td>कीणात्ताय:</td>
<td>कीणात्तु</td>
</tr>
</tbody>
</table>

**Atm.**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>कीणि</td>
<td>कीणीवः</td>
<td>कीणीम्</td>
</tr>
<tr>
<td>2nd</td>
<td>कीणीषि</td>
<td>कीणीष्याय:</td>
<td>कीणीष्ये</td>
</tr>
<tr>
<td>3rd</td>
<td>कीणीष्टि</td>
<td>कीणीष्ट्ये</td>
<td>कीणीष्टु</td>
</tr>
</tbody>
</table>

Mark the strong and weak terminations here with reference to the changes of न.

2. When a root ends in a consonant the Imperative second person singular Param. is made up simply by adding आन to the root; as शुरु to steal' श्राण 'steal (thou).'

**शुरु Param.—Imperative.**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>शुरुनि</td>
<td>शुरु</td>
<td>शुरुम्</td>
</tr>
<tr>
<td>2nd</td>
<td>शुरु</td>
<td>शुरुति</td>
<td>शुरुति</td>
</tr>
<tr>
<td>3rd</td>
<td>शुरुति</td>
<td>शुरुताय</td>
<td>शुरुताय</td>
</tr>
</tbody>
</table>

अभिप्रति शुरु विचित्राः विचिनाति।
प्रियाये वृह्द पुष्पां त्रिप्रभामि।
दोहनकार्ये वल्लस्त लघुमेव ब्रह्मित।
अनौपलावप्ये गार्थे कठै तरंकुशः।
अथ तव सेवाचारस्ते लघुणि पुष्पात।
युक्तेशु बुद्धा: श्राणं शिरोमिश्रितेऽपमास्तुपते।

* Vide p. 29, note.  † Vide p. 28, note†.
उद्वतं गच्छन्यास्तय गंगितमुद्रेरीयं गुर्जङुतन्तृ।
विवाहविचार कन्याया: पार्व्य करो गुर्जङुत्त।
स्त्रवंितं दत्तव वयमंिथं महास्तव श्रीमितीहेः।
अपेक्षितं दुःश्चां मवस्त इर्वभस्मानवश्वाहुमाहुमवः।
कृत्रो देवानवदुवहारं वरं दृश्ये। दुःश्चात्तेरिते तेभापनसः।
पानकस्तीयांध्रव्रं च पापहतं पुष्कित इति स्राणां वदति।
क्षणमलिनो मनुजा वयमनायमस्तस्य परमेभरस्य करं तस्वं
जानीमः।
असिनन्महति दुनिषेः थाम्यं न लभ्ये तत: ब्रम्हाम कर्तं च
जीवितं थार्थायाम।

*चुंमोति चंमक्कनाबिः हुनोत्तरशोकं
वृत्तं डुलनं डुलनं स्पुटितात्तिमुक्तमव।
बारीविधुनयति चंमक्कपुष्परेऽपुरुषस्त।
स्तकामने वधति चन्दनमास्रीकश॥

बाणाचारि किरत्याजी करोति शर्मणमपमव।
क्षणोति करिः: शान्तो: स क्षणोति हुयान्न्वाति॥
स्तम्भते पुछा: प्रायो घृणनि घनेन  च।
न स्ताभाति क्षितीशाःपि न स्ताभाति हुयाप्यसः॥
क्षणात्त्वः द्विः दर्पं यस्थतेः निभःपित त।
कीर्त्यथल गुणांस्तिस्य विस्मेयेन दिनेलकोः॥
स्तुनोति बाणाजः: स रोगो बीर्यकथिनीम।
तत्रितोऽभिः स्तुनात्त्वरीं दुनाज्ज्वलारिष॥
स्वःपि नानां एका संग्रहांति इति भूपति।
यस्य संगिते किविसमेऽत्ताहि पादपदेवा॥
दिनांति धर्म पठासि नेन्द्रायार्थः ठीठायेत॥

* This stanza and similar ones in this as well as subsequent lessons refer to a king of the name of Krishña, verses referring to whom have already been given in two of the previous lessons.

† When a visarga precedes a र, ल or ल which is followed by a hard consonant, it is optionally dropped.

‡ A root in its causal sense is, as a general rule, conjugated as if it were a root of the 10th conjugation.
The wind shakes [पू] the tops of trees.

Do (thou) not steal [शृ] money; for the officers of the king punish those who do it (steal money).

We eat [अत्र] nothing on fasting-days.

The Brāhmaṇas new-a-days take [श्रृ] prize-money (Dakshiṇā) even from Yavanās.

Purchase[श्री](thou) large heaps of corn for me at Bombay.

Govinda lops [छ] off the branches of the tree.

Let Nārāyaṇa fill [छ] his pot with water at the tank.

Thou dost not know [श] their fraudulent schemes.

Let them curb [श्रृ with न] their desires which often carry them astray.

I always please [श्री] everybody coming to my house.

I have stayed here for a long time; permit [श with अत्र] me to go.

O Gods! you purify [पू] sinful men when they simply remember you.

VOCABULARY V.

Roots of the Ninth Conjugation.

अत्र Pāram. to eat.
श्री Pāram. and Ātm. to buy.
क्रिया Pāram. to torture, to give pain to.
श्रु परस्म. to agitate.
प्रयास Pāram. to put together.

श्रृ (श्रृ) Pāram. and Ātm. to take; with न, to curb.
श (श) Pāram. and Ātm. to know; with अत्र, to permit.
शु Pāram. to nourish. [please.
श्री Pāram. and Ātm. to love, to

* In the case of this root the श of the conjugational sign is not changed to शृ.
† In this conjugation the penultimate nasal of a root is dropped.


Paraṃ. to burn.
Paraṃ. to tie, to fasten.
Paraṃ. and Aṭm. to destroy.
Paraṃ. to steal.
Paraṃ. and Aṭm. to cook.
Paraṃ. to stop, to become stiff or rigid, to become haughty.
Paraṃ. and Aṭm. to purify.
Paraṃ. to melt, to be dissolved, to be absorbed; with ṛ, to melt.
Paraṃ. and Aṭm. to cut, lop

Agritāta m. n. f. (अग्रिता, and तम heated ) heated by fire.
Anājanatā m. n. f. (अनाजनता without beginning, and अनाजनता without end ) having neither beginning nor end.
Apeśita n. (past pass. part. of आप विन what is desired.
Aṣṭak m. name of a kind of tree.
Aṣṭavya m. f. a fight, a battle.
Uṣṭrī m. an upper garment.
Uṣṭram past part. of उष्ट्र with उष्ट्र used as an adv. carelessly, वर्ष / the earth. [tumultuously.
Karini m. an elephant.
Karita n. wife.
Karita 5th conj. Paraṃ. and Aṭm.
Hasta m. n. f. kind.

Paraṇyāvartī m. n. f. (स्पष्ट m. a moment, वर्तिता perishing ) perishing in a moment.
Paratā m. (परता f. the earth ) lord of the earth, a king.

Paraṇ past part. of गत, dropped.

Paraṃ. and Aṭm. to cover; with अत to cover, to spread.
Paraṃ. and Aṭm. to kill, to destroy.
Paraṃ. to become old, to wear out.
Paraṃ. with सम, to speak.
Paraṃ. and Aṭm. to shake.
Paraṃ. to fill.
Paraṃ. to tear.
Paraṃ. and Aṭm. choose.

6th conj. Paraṃ. to swallow; with सम, Aṭm. to promise.

Champakārī f. (वं वं m. a sandal tree, मधौरी f. a blossom, a flower-stalk, a sprout ) a blossom, &c., of the sandal tree.
Champakāraṇ m. (चंपक m. a kind of tree with fragrant flowers, रेण m. pollen ) the pollen in the flowers of champakas.

Champakāvaṇ m. a collection or grove of champaka trees. [flower.
Chāv m. a mango tree; n. its tāhīṣuṇa n. his head.
Tattkānaṇ n. (तात्त्वक n. a forest, a grove ) his grove or forest.
Tādīṇād m. n. a holy thing, such as a river, and शर न. water ) holy water.

dunaraḍhā m. (दुरन्त m. a palm-tree) a fruit of the palm-tree.

Naya n. a collection of three. [given.

Avṣa ab. of द्व to give, having द्व m. pride.

* Ṛ and the following ten roots shorten their ending vowel in the conjugational tenses.
वर m. a boon or gift.
वक्षि́ m. fire.
बिवाहनिदिः m. (बिवाह m. marriage and विधि m. ceremony) the ceremony of marriage.
बिस्मन m. admiration, amazement.
बीरवलुःनिः f. (बीरवलुः f. an army) an army of warriors or heroes.
शरम्पप m. n. a bower or shed made of arrows.
सदाचार m. (सत् m. n. f. good, and आचार m. conduct) good conduct.
समकिय m. n. f. (सम equal, and किया f. doing) doing equally, evenhanded.
खङ्गनत n. (खङ्गन m. a golden coin, and नत n. a hundred) a hundred coins of gold.
स्त्रस्तः 1st conj. अतं and 5th conj. गाप्रम. to become fixed or rigid, to become haughty.
स्त्रस्तः m. a post.
स्रु 5th conj. गाप्रम. and अतं to cover, to spread, to strew.
स्कविद्वितिब्रुः n. an opened ati-mukta flower.
स्वप्न m. a dream.
हय m. a horse.

Pot कुम्भ m.
Simply केवलम् adv.
Stay स्था; stayed स्थयत past part.
Yavana यवन m. a foreigner, a Mahomedan; a Greek (in ancient times).

* The declension of this word is irregular, See Lesson XVI.
† In the 5th conj. this root drops its nasal in the conjugalional cases as it does in the 9th. (See note†, p. 28).
SECOND BOOK OF SANSKRIT.

LESSON VI.

NINTH CONJUGATION—continued.

Imperfect.

Paraśm.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>अक्रीणाम</td>
<td>अक्रीणीव</td>
<td>अक्रीणीम</td>
</tr>
<tr>
<td>2nd</td>
<td>अक्रीणा:</td>
<td>अक्रीणीतंम</td>
<td>अक्रीणीत</td>
</tr>
<tr>
<td>3rd</td>
<td>अक्रीणात्व</td>
<td>अक्रीणीताम</td>
<td>अक्रीणन</td>
</tr>
</tbody>
</table>

Atm.

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<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
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</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>अक्रीणि</td>
<td>अक्रीणीमहि</td>
</tr>
<tr>
<td>2nd</td>
<td>अक्रीणिया:</td>
<td>अक्रीणियाध्याम</td>
</tr>
<tr>
<td>3rd</td>
<td>अक्रीणित</td>
<td>अक्रीणिताम</td>
</tr>
</tbody>
</table>

Potential.

Paraśm.

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<tr>
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<tbody>
<tr>
<td>1st pers.</td>
<td>क्रीणियाम</td>
<td>क्रीणियान</td>
</tr>
<tr>
<td>2nd</td>
<td>क्रीणिया:</td>
<td>क्रीणियात्म</td>
</tr>
<tr>
<td>3rd</td>
<td>क्रीणियात्</td>
<td>क्रीणियाताम</td>
</tr>
</tbody>
</table>

Remember that the terminations of the Paraśmaipada Potential are weak. They begin with a consonant, therefore ना becomes नी by 1, p. 25.

Atm.

<table>
<thead>
<tr>
<th></th>
<th>1st pers.</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>क्रीणि</td>
<td>क्रीणित</td>
<td>क्रीणत</td>
<td></td>
</tr>
<tr>
<td>क्रीणित</td>
<td>क्रीणिताम</td>
<td>क्रीणितात</td>
<td></td>
</tr>
<tr>
<td>क्रीणितात</td>
<td>क्रीणिताताम</td>
<td>क्रीणितात</td>
<td></td>
</tr>
</tbody>
</table>

1st pers. Imperf.—मथ्य Paraśm. अमध्याम—अमध्यव—अमध्यीम (vide p. 28 note†); दू Paraśm. अहुनाम—अहुनीव—अहुनीम (vide p. 29 note*), Atm. अहुनि—अहुनिवहि—अहुनिमहि, &c., &c.

कार्तिष्ठेकाद्यायं कथयत कान्यवार्थो नानाभीत।
क तानि वक्षणिय पानि स्मक्रीणियः।
रे परिचारक किम्यं मय मृत्तं कैत्येत्तुर्यः।
यास्तत्त्वाय वर्य बहुनपद्यूपे देवेभयोःबध्रीम।
तस्मिन्देवे मथ्य सारे थोभु बहवे मथा भागतास्तान्धमेकाकी
वसायेरवा।
Having made the mountain Mandāra their churning-handle, the gods churned [मन्त्र] the ocean.

I sold [श्री with वि] my books and furniture, but did not get much money.

Indra reduced to atoms [युद्ध] his enemy Vṛitra, who was a Brāhmaṇa. He thus committed the sin of Brāhmaṇa-murder, of which we did not purify [पू] him.

When didst thou put together [प्रन्थ] the sayings of the Rishis?

If you should please [श्री] the gods by your piety, they would bestow favours on [यहू with अछ] you.

Rāma and Lakṣhmāṇa lived in this forest with Sītā, and ate [अहर] roots and fruits.

Why did you pluck [हू with वि and दृ] from their stems the flowers in the garden, notwithstanding* I told you not to do so?

If I took [यहू] Govinda's book the master would reprove me.

Did you not know [त्र] that the Pāṇḍavas resided for one year† in the country of Virāsa?

* Use the Genitive Absolute here.  † See note*, p. 18.
VOCABULARY VI.

की with वि अत्म to sell.

ढू 9th conj. with अँठ, to receive in a friendly manner, to favour; with वि, to be at war with.

इन्द्र (इन्द्र and आदि beginning, with Indra at the head) Indra and others.

उत्तरभरि m. n. f. (उत्तर n. stomach and अँठ to fill) one who fills his belly or stomach, selfishly greedy.

एकाकिन्न m. n. f. alone, solitary.

कट m. a mat.

कार्तिकेयकार्तिकी f. (कार्तिकी f. belonging to the month of Kārtika, and कार्तिकी f. eleventh) the eleventh day of Kārtika.

कुणिन्नपुर n. name of a city, the capital of the Vidarbhas or Berars.

कष m. anger, resentment.

चतवार: numer. nom. plur. four.

दर्शनी f. name of a woman, the wife of Nala.

नालुक्यायति m. n. f. (नाल m. तुल्य m. n. f. like, and आकृति f. form) having the form of Nala.

नालस्यस्याति m. n. f. (नाल, रूप n. form, and वारिन assuming) one who has assumed the form of Nala.

पञ्च numer. nom. and acc. plur. five.

शा 9th conj. with अभि, to re-recognize.

मन्यू 9th conj. Paras. to churn.

मूढ 9th conj. Paras. to pound, to reduce to atoms.

परिचर्क m. an attendant.

भट m. a soldier.

मरुष्टुत m. the son of the wind, Māruti, a monkey soldier devoted to Rāma.

यत्रुते ind. for whose (relative) sake, for whom.

श्न m. the place where any great thing is done, stage.

ऋग्नात m. n. f. come to the stage.

रूप n. form.

उद्रै m. n. f. desirous of choosing.

शाब्दित्रित्व m. (शाब्द n. scripture, and अतित्रित्व m. prohibition) scriptural prohibition.

शुल्क m. n. the money given to the parents of a bride, originally as a purchase price.

स्तंभ m. doubt.

सार्थव ind. with (used with the instrumental).

स्था with उप, to go to.

स्वर्गकाल m. (स्वर्ग m. choice of a husband, and काल m. time) time of choosing a husband.

की with परि, वि, or अव is Ātmanepadi only.
LESSON VII.
SECOND CONJUGATION.

Present and Imperative.

1. In the second conjugation the terminations are directly applied to the roots.

या 2nd conj. Parasm. 'to go.'

Present.

| 1st pers. | यामि | याव: | याम: |
| 2nd " " | यानि | याथः | याथ |
| 3rd " " | याति | यात: | याति |

Imperative.

| 1st pers. | यानि | याव | याम |
| 2nd " " | यानि | याताम | यात |
| 3rd " " | यानि | याताम | यान्तु |

Here the root itself undergoes no change. The forms are made up simply by adding the terminations. जा, रा, ता, पा 'to protect,' ह्या, मा, भा, प्र्ता, भा, and हा 'to cut' are to be thus conjugated.

Nearly all roots of this conjugation not ending in आ are irregular. We will proceed to notice the peculiarities of most of these.

2. The अ of अः is dropped before the weak terminations as सः: 3rd pers. dual, सत्ति 3rd pers. plur.

Parasm. Present.

| 1st pers. | अतिि | सः: | सः: |
| 2nd " " | अति | सः: | सः |
| 3rd " " | अति | सः: | सः: |

Sing. Dual Plur.
Here the 2nd pers. sing., which by the rule ought to be असि, drops one श्र.

_Paras. Imperative._

<table>
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<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>असानि</td>
<td>असाध्व</td>
<td>असाध्व</td>
</tr>
<tr>
<td>2nd</td>
<td>गि</td>
<td>गत्त</td>
<td>गत</td>
</tr>
<tr>
<td>3rd</td>
<td>असु</td>
<td>त्तान</td>
<td>सन्त</td>
</tr>
</tbody>
</table>

The three numbers of the 1st pers. being strong, the श्र is not dropped; एचि, 2nd pers. sing., is irregular.

When in certain cases this root takes _Atm._ terminations, the forms of the Present Tense are:—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
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<tbody>
<tr>
<td>1st pers.</td>
<td>हें</td>
<td>स्वेहें</td>
<td>स्वेहें</td>
</tr>
<tr>
<td>2nd</td>
<td>स्ते</td>
<td>स्तायेः</td>
<td>स्तेः</td>
</tr>
<tr>
<td>3rd</td>
<td>लेते</td>
<td>स्ताते</td>
<td>स्तते</td>
</tr>
</tbody>
</table>

The श्र is dropped, all the terminations being weak, श्र is changed to हू in the 1st pers. sing., and it is dropped before द्वेः by the following rule.

1. The preceding श्र is dropped before a termination beginning with श्र.

3. The ending vowel of श्री, 'to lie down,' takes its _Guna_ substitute before all the personal terminations.

In the case of this root श्र is prefixed to the terminations of the third person plural.

_At. Present._

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
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</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>श्रेयेः</td>
<td>श्रेवेहेः</td>
<td>श्रेवेहेः</td>
</tr>
<tr>
<td>2nd</td>
<td>श्रेद्वेः</td>
<td>श्रायायेः</td>
<td>श्रायेः</td>
</tr>
<tr>
<td>3rd</td>
<td>श्रेतेः</td>
<td>श्रायातेः</td>
<td>श्रायतेः</td>
</tr>
</tbody>
</table>

_At. Imperative._

<table>
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<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>श्रेयेः</td>
<td>श्रायावेहेः</td>
<td>श्रायावेहेः</td>
</tr>
<tr>
<td>2nd</td>
<td>श्रेष्वेः</td>
<td>श्रायायायेः</td>
<td>श्रायायवेः</td>
</tr>
<tr>
<td>3rd</td>
<td>श्रेतातम</td>
<td>श्रायाताम</td>
<td>श्रायाताम</td>
</tr>
</tbody>
</table>

श्री becomes श्र, which before vowels is changed to श्र. Hence श्रेः, श्रायेः, &c.

_श्र_ being prefixed to अते and अताय we have रते and रताय.
4. The ending श (short) of roots takes its Vriddhi substitute, i.e., becomes झ, when followed by a strong termination beginning with a consonant.

II. The ending झ or झ short or long of a root is changed to ध्यू or ध्य when followed by a weak termination beginning with a vowel.

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<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
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<tbody>
<tr>
<td>1st pers.</td>
<td>नौमि</td>
<td>त्रां</td>
<td>त्रांमिः</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>नौचि</td>
<td>त्रां</td>
<td>त्रांमिः</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>नौचिति</td>
<td>त्रांति</td>
<td>त्रांतिः</td>
</tr>
</tbody>
</table>

Parasm. Imperative.

<table>
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<tr>
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<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>नवानि</td>
<td>नवान्वि</td>
<td>नवांमि</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>नवि</td>
<td>नवम</td>
<td>नवमिः</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>नविति</td>
<td>नवति</td>
<td>नवतिः</td>
</tr>
</tbody>
</table>

We have नौमि, नौचि, &c. in the case of the strong terminations न्ति, स्ति, &c. They have an initial consonant, while in the 1st person Imperative, though the terminations are strong, they begin with a vowel. Hence the झ of झ is changed to ध्या by the general rule (6, p. 12), and thus we have नञ, which becomes नञ before the vowel. झ 'to join' is to be thus conjugated.

5. After त्तु and श the augment श is optionally prefixed to the terminations beginning with a consonant.

Parasm. Present.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>स्तौमि-स्तौविमि</td>
<td>स्तूः-स्तूविः</td>
<td>स्तूमः-स्तूविः</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>स्तौचि-स्तौविचि</td>
<td>स्तूः-स्तूविः</td>
<td>स्तूमः-स्तूविः</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>स्तौचिति-स्तौविचिति</td>
<td>स्तूः-स्तूविति</td>
<td>स्तूमः-स्तूविति</td>
</tr>
</tbody>
</table>

Before स्ति and the other strong terminations the य takes Vriddhi by 4, above; but when these terminations have श prefixed to them by 5, they cease to have an initial consonant, and hence in that case we have ध्या, and thus by the change of त्तु to स्ती and स्ताः, we have स्ताविति, &c. When the weak terminations have श prefixed, the final झ of the root becomes झ by II., above. Hence स्ताविति: &c.

The 3rd pers. plur. अति has no initial consonant, therefore no श can be put before it. Hence we have one form only.
The forms of the Imperative should be made up on these principles. स्तौति-स्त्राविति 3rd pers. sing., स्तृति-स्त्राविति 2nd pers. sing.—स्तवानि 1st pers. sing., स्तवावि 1st pers. dual, &c.

The अत्मानपदा paradigms, स्तृति-स्त्राविति 3rd pers. sing. स्तवावि 3rd pers. dual, स्तवावि 3rd pers. plur., should be constructed in the same way.

इ should be similarly conjugated.

6. After इ the strong terminations beginning with a consonant have the augment इ prefixed to them.

**Para sm. Present.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>जगरिनि</td>
<td>जुरि:</td>
<td>जुरि:</td>
</tr>
<tr>
<td>2nd</td>
<td>जगरिनि</td>
<td>जुष्पि:</td>
<td>जुष्पि:</td>
</tr>
<tr>
<td>3rd</td>
<td>जगरिति</td>
<td>जज्यि:</td>
<td>जज्यि:</td>
</tr>
</tbody>
</table>

The last by II., p. 36. The अत्म. forms are जुष्पि 3rd pers. sing., जज्यि 3rd pers. dual, जज्यि 3rd pers. plur., &c. The Imperative 1st pers. is जज्यि, &c.

7. The following are five irregular forms of the Present Tense of a defective root, which means 'to speak'; आह 3rd pers. sing., आहत: 3rd pers. dual, आहु: 3rd pers. plur., आत्थ 2nd pers. sing., आत्यु: 2nd pers. dual.

8. The terminations of the first person of the Imperative as appended to इ 'to give birth to' are weak.


9. After इ, इघ, इघ, अघ and जघ the augment इ is prefixed to the terminations beginning with any consonant except इ, रेतिमि, रेशि: , &c.

**Para sm. Present.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>रेतिमि</td>
<td>रेशि:</td>
<td>रेशि:</td>
</tr>
<tr>
<td>2nd</td>
<td>रेतिरि</td>
<td>रेशि:</td>
<td>रेशि:</td>
</tr>
<tr>
<td>3rd</td>
<td>रेतिति</td>
<td>रेशि:</td>
<td>रेशि:</td>
</tr>
</tbody>
</table>

**Imperative on the same principles**—रेशि 2nd pers. sing., रेतानि 1st pers. sing. &c. The other roots should be similarly
conjugated. The 3rd pers. plur. termination of जान्य � loses its न, as will be subsequently noticed.

10. The root ख्य 'to go' Parasm. is an exception to Rule II., p. 36. It is changed to ख्य before a weak termination with an initial vowel.

Parasm. Present.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>एमि</td>
<td>ह्यः</td>
<td>ह्यः</td>
</tr>
<tr>
<td>2nd</td>
<td>एमि</td>
<td>ह्यः</td>
<td>ह्यः</td>
</tr>
<tr>
<td>3rd</td>
<td>पति</td>
<td>ह्यः</td>
<td>पति</td>
</tr>
</tbody>
</table>

Imperative.—1st pers. अपानि &c.

इ with अथि ‘to study’, Atm. Present.

<table>
<thead>
<tr>
<th></th>
<th>1st pers.</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>अपहीनिः</td>
<td>अपहीवान्यः</td>
<td>अपहीमस्योः</td>
<td></td>
</tr>
<tr>
<td>अपहीयः</td>
<td>अपहीयान्यः</td>
<td>अपहीयातः</td>
<td></td>
</tr>
<tr>
<td>अपहीतः</td>
<td>अपहीयातः</td>
<td>अपहीयतः</td>
<td></td>
</tr>
</tbody>
</table>

Separated from अथि, the last three forms are ह्यते, ह्यते, ह्यते, in which we see ह्य is changed to ह्य before अथि and अथि, and so on with the rest.

1st pers. Imperat.—अथ्यै-अथ्यायाम्यै-अथ्यायाम्यै. ख्य taking its Guna becomes ख्य, which again is changed to ख्य and with the terminations the forms are ख्यि, &c.

आथ्य आथ्य.

Imperative.

<table>
<thead>
<tr>
<th></th>
<th>1st pers.</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>आथ्ये</td>
<td>आथ्यावान्यः</td>
<td>आथ्यामस्योः</td>
<td></td>
</tr>
<tr>
<td>आथ्यः</td>
<td>आथ्यायाम्यः</td>
<td>आथ्यायाम्यः</td>
<td></td>
</tr>
<tr>
<td>आथ्यतः</td>
<td>आथ्यातः</td>
<td>आथ्यतः</td>
<td></td>
</tr>
</tbody>
</table>

By I., p. 85, ख्य is dropped before ख्यः.

असिहःसिहि ये सन्ति फवपत्तामस्क्यायं प्रज्ञामिते।
पृथ्य वालकः किर रोदविति।
हे ख्यानिषेज जम्बाताक्षमस्व ब्रह्मि: ल्यः ब्रेवः: स्तवम्यूषयध्य ल्यः।
हेघ्रषां त्यां धर्ममुपैमि। प्रसीद। पादि मा नरकाद्वोपात।
अस्यां पादशालायां बालकः काञ्ज्ञमर्ग्यावतेः।
तद्दाः मधुरं शवति पश्चिमो बायुम शीतां च बालित तस्मादस्मप्रि
पियं ज्ञानम्। अत्रैव रक्षाम् जिताम्यत्सामासां।

भो भोः पीरा: क गतो सांक महाराजः। कि बुध। देह्या लस्क
कौडात्रोक्रमण्यत् इति। एवमस्त। अह तस गच्चां गर्वं च
द्वस्त्रं क्षुपायमि।

अक्षिणानो मन्त्रायुक्तं चुच्च खवितं रात्रि।
ब्रह्मस्ति भीतित्वा च तेषां ज्ञातां चाहिदे तु में भ्रूः।

वस्ते समाश्वाचतिः समाश्वाचतिः। अप्रमागतस्तत्व पुष्करो यं
तन्त्र ब्रूतं मन्यते।

गोविन्दः सितेनाश्रमः कोषमपुत्रे।
अभिनौ प्रद्वमपि सौन्दर्येऽत्तिदश्याते।

राजारुदयते कच्चे विशेष्यति मास्करः।

उद्विती स सदेवायं नोदीयन्ते च विद्विष:।

प्राणिनाधिपकाराय प्राणिति प्रीयद्रशः।

प्राप्ते पुण्यपुरुषः श्रेयस्ये वद्यस्ते च लः।

स स्तौति मास्करं मधुषा नौति पापहरं द्रुम।

पौष्पि कार्यकर् कर्त्वे में गतवा प्रवम राजः।

दिष्ठे उपधिभीम राम चतुखु लवणस्वितम्।

ते जन्ममाजः। सल्ल चीतोऽस्मि प्रेमादि विज्ञानायाम्।

वाणी गुणमातिति कथं अध्योति भोप्रहरं ते भवयुजरम्म।

भद्द्वृष्णां नलं च स्वद नाजाता भास्मोरिद्वम्।

निराकृत्यः यथा बन्धूः दुःस्तं यात्वं संहारायम्।

भूमौ घोषे दुःश्रीवो महाहर्षयानोविचितः।

नेत्रं शिष्यं दृढः प्रवति च न मे चार्च वर्चस्ति।

समाश्वसिमि केनाङ्क प्राणिमि दुर्गतस्त।

लोकभरपति इर्यात् यद्य में खविति भ्रूः।

* When श्र, माग्र and स्था are preceded by the preposition अभि, they
govern the accusative of the place where the actions are performed.

The birds sleep or lie down [ श्री ] on the banks of the Gomati.

Child, do not cry [ सा० ], here comes [ है with अभि and आ ]
your mother with (having taken) sweetmeat in her hands.

These two cows bring forth [ छूट ] calves every year.

Dost thou not know [ है with अवि ] that Janaka was Rāma's father-in-law?

What subject do thou and thy brother study [ त्रिते with अभि ] at school?

On the tops of high mountains men respire [ अन्धु with वि ]
with difficulty.

It seems [ महादेव ] to me that the people of this place are poor.

Breathes [ अन्धु with वि ] there the man who smites the poor
and the helpless?

A lazy man sleeps [ स्वरूप ] for a long time.

Those who adore [ अस्तु with उप ] another than the true
God do not attain eternal felicity.

Tell [ सौ ] us what sort of an animal a horse is.

* Irregular for चरति or र lengthened for the metre.
## VOCABULARY VII.

### Roots of the Second Conjugation.

- **अन्न** Param. to breathe; with प्र, to breathe, to live.
  - अस्म Param. to be.
  - आत् Atm. to sit; with अनि, to sit; with उप, to adore, to worship.
  - ह Param. to go; with शरणम and उप, to submit; with अभि, to go towards; with आ, to come; with अव, to know; with उद्य, to rise, to flourish.
  - ह with अपि Atm. to study.
  - ह्या Param. to tell.
  - ज्ञा Param. to eat.
  - श Param. to cut.
  - ह Param. to praise.
  - वा Param. to protect.
  - प्ता Param. to devour.
  - शृ Param. and आत्म. to speak.
  - वा Param. to seem, to appear, to shine.
  - वा Param. to go.
  - ह Param. to join.

| रा Param. to give. | [aloud. |
| द Param. to make noise, to cry |
| द्रु Param. to weep, to bewail, to lament for. |
| जा Param. to give or take. |
| द्रश्य Atm. to dress. |
| वा Param. to blow. |
| शी Atm. to lie down, to sleep; with अति, to surpass. |
| शा Param. to cook. |
| भा Param. to breathe; with लि, to resire; with वि, to believe, to confide; with सम and आ, to calm one-self, to take courage. |
| स Atm. to give birth to. |
| स्तु Param. and Atm. to praise. |
| शा Param. to bathe. |
| श्व Param. to drop, to ooze. |
| श्व पस Param. to sleep. |
| हु आत्म. to conceal; with अप or with नि. |

| अफ़िचम n. m. f. (अ not, and किच्न n. something) he who has nothing, poor. |
| अमद्र अभि Atm. to breathe, to live. |
| अमाथ m. n. f. helpless. |
| अिस्फ़ा (अिस and सत्त past pass. part. of सत्त) accompanied. |
| अन्त m. end, destruction. |
| अत्तक m. the god of death. |

| अमद्र 1st conj. Atm. with उद्ध, to rise. |
| अविक्षिप्तम adv. without delay. |
| अमिः m. (used in the dual) the twin celestial physicians so called. |
| असंथयम adv. without doubt. |
| आदिएद m. the first cause. |
| आदीन m. n. f. sitting, pres. part. of आदी. |

* The roots अन्न and हूँ are used in the conjugational tenses only.*
आहव m. a battle.
ह 1st conj. Prasam. with उद्र to rise.
हे 4th conj. Atrim. with उद्र to rise, to rise up.
उपम ad. mightily, powerfully, formidably.
उपकार m. a benevolent action, doing good to another.
जर्म m. n. f. erect, upper.
कायर m. n. f. one who does some business (for another).
काव्य n. a poem.
कु 8th conj. with नमस्त to bow to; with निस्क and आ, to repudiate, to give up, to forsake.
कुरानिगच्छि m. (कुरा f. mercy, and निगच्छि m. store) store of mercy, one very merciful.
कोदानेरङ m. (कोदा f. amusement, diversion, श्रेण m. a mountain) a pleasure mountain or embankment.
क्षिति f. the earth, the ground.
कछ ind. verily.
गाधीद्र m. (गाध m. n. f. shallow, and द्र m. water) shallow water.
गामति f. name of a river.
घेर m. n. f. horrible.
इख m. with प्र and वि, to remove, move aside.
जगद्योग्म m. (जगत m. the world, and योग्म m. the soul) the Soul of the world.
जड m. n. f. inanimate.
जन्मभात m. n. f. one who is born; m. a man.
जीवकोऽ m. the world of living beings, this world.
दरिद्र m. n. f. poor.
द्रवूद्र m. n. f. desires of seeing.
दिवा ind. adv. by day.
दुरेत m. n. f. distressed, miserable.
[man.
देहन m. he who has a body, a
हृ m. a collection of two.
चर्मपुष्पण m. n. f. one that contaminates or violates what is right.
वै 1st conj. Prasam. to contemplate or meditate upon.
नरक m. n. hell.
निधिमान pres. part. of पद् with निय, lying down.
नीतिनिपुष्पण m. n. f. (नीति f. politics or prudence, निपुष्पण m. n. f. proficient) proficient in politics, or very prudent.
नवम ind. certainly, verily.
स्वाध m. n. f. just, right, proper.
पथः (ablative sing. of पथ m. road) from the way.
पद m. a footprint.
पापहर m. n. f. one that takes away sin.
सुध्युरुष m. a holy or virtuous man.
प्रमाण m. measure, extent.
प्रियदर्श्न m. n. f. one with a pleasing look.
ब्रह्म m. the divine cause and essence of the universe.
ब्रह्मार्दि m. (ब्रह्म m. and अर्दि beginning) the god Brahmā and others.
भग m. luck, prosperity.
भव m. the world, worldly existence.
भाव m. a thing.
भूक्तर m. the sun.
भिन m. n. f. different.
भवरस्स adv. sweetly.
भहाराज m. lord, a great king.
भोहाइयानोबित m. n. f. (भोहाइ m. n.f. costly, शयन n. a bed, शयन m. n.f. used to) accustomed or used to costly or rich beds.
भानव m. a man.
भैशिकी f. princess of Mithilā, Sītā.
ब्येद्यूं adv. according to fancy, to heart's content, as one chooses.
उगास्तर n. (उग n. age, period, अन्यतर another) another age or period.
रम्य m. n. f. pleasant.
राहित m. n. f. deprived of, bereft of.
राप्त m. a descendant of Raghuv.
स्थुल n. littleness, dishonour.
बोक्त्रथापति m. (बोक्त्र n. a collection of three, पाठ m. lord) the lord of the three worlds, viz., Heaven, the Earth and the lower regions.
वस्त्रा f. dear, a female child.
विशुद्ध m. n. f. (वि devoid of, and शुद्ध f. desire) free from any desire.
विन्ध वित सम and आ, to enter in, come in.
विष्णु m. Lord of the universe, God.
विज्ञ m. n. f. overwhelmed, afflicted.
शुम्धुल m. (शूल m. a tree and युत n. root) the root of a tree.
स्त n. what has taken place, an event.
शीतल m. n. f. cool.
नीन्द्रनय n. a pair of ears.
सदू (सदू) 1st conj. Param, to sit; with प्र, to be gracious or pleased.
सायम adv. in the evening.
स्थावरब्युध m. n. f. (स्थावर m. n. f. immovable and ब्युध m. n.f. moveable) immovable and moveable.
स्मित n. smile.
हर m. the god Śiva.

Calf बृज m.
Difficulty असौरसंग्र n. कह n.
Father-in-law भाभु m.
Helpless अनाय m. n. f.
High उच m. n. f.
Lazy अकड m. n. f. तब्रित m. n. f.
Sit m. 8th conj. with अष्ट or नि, दीष 10th conj.

Subject विभष m.
Taken, having, गुड़ीगाय, absolutive of गह.
True God, true सत्यस्वरूप m. n. f. गोद परमात्म m.
What sort of क्रियूष्ठ m. n. f.
Word वचन n. वचन n.
LESSON VIII.
SECOND CONJUGATION—continued.

Imperfect and Potential.

1. After roots ending in आ the termination of the Imperfect third person plural is optionally उस, before which the ending vowel is dropped.

<table>
<thead>
<tr>
<th>1st pers.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>अयाम</td>
<td>अयाव</td>
<td>अयाम</td>
</tr>
<tr>
<td>2nd &quot;</td>
<td>अया:</td>
<td>अयातम</td>
</tr>
<tr>
<td>3rd &quot;</td>
<td>अयातः</td>
<td>अयाताम</td>
</tr>
</tbody>
</table>

Here by dropping the आ of या and appending the temporal augment we have अप, and with उस, अपः:

Potential.

<table>
<thead>
<tr>
<th>1st pers.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>यायाम</td>
<td>यायाव</td>
<td>यायाम</td>
</tr>
<tr>
<td>2nd &quot;</td>
<td>यायाः</td>
<td>यायातम</td>
</tr>
<tr>
<td>3rd &quot;</td>
<td>यायातः</td>
<td>यायाताम</td>
</tr>
</tbody>
</table>

The terminations are the same as those given in 2, p. 21.

2. After the root अस्, ‘to be,’ the terminations झ and त of the Imperfect take the augment ह long.

<table>
<thead>
<tr>
<th>1st pers.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>आसमः</td>
<td>आस्तः</td>
<td>आसम</td>
</tr>
<tr>
<td>2nd &quot;</td>
<td>आसी:</td>
<td>आस्तम</td>
</tr>
<tr>
<td>3rd &quot;</td>
<td>आसीतः</td>
<td>आस्ताम</td>
</tr>
<tr>
<td>Pot. 3rd pers.</td>
<td>स्यातः</td>
<td>स्याताम</td>
</tr>
</tbody>
</table>

After दृ, स्तृ, भृ, अनृ and जृ, the augment ह or अ is prefixed to the झ and त of the Imperfect.

<table>
<thead>
<tr>
<th>1st pers.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>अरोबः</td>
<td>अरोबिव</td>
<td>अरोबिम</td>
</tr>
<tr>
<td>2nd &quot;</td>
<td>{ अरोबी: }</td>
<td>अरोबितम</td>
</tr>
<tr>
<td>3rd &quot;</td>
<td>{ अरोबीतः }</td>
<td>अरोबिताम</td>
</tr>
</tbody>
</table>

For the insertion of ह in अरोबिताम &c., see 9, p. 87. The third pers. plur. termination in the case of जृ is उस, which will be noticed hereafter.
<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Dual</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Potential—3rd pers.</td>
<td>लघुत्त</td>
<td>लघुत्ताम</td>
<td>लघुः</td>
</tr>
<tr>
<td>श्री 3rd pers.</td>
<td>अथ्रीत</td>
<td>अथ्रीताम</td>
<td>अथ्रीत</td>
</tr>
<tr>
<td>Pot.</td>
<td>श्रीप्रीत</td>
<td>श्रीप्रीताम</td>
<td>श्रीप्रीत</td>
</tr>
</tbody>
</table>

See 3, p. 35, and for the terminations 1, p. 17, and 4, p. 22.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>अस्तोत्र</td>
<td>अस्तोत्राम</td>
<td>अस्तोत्र</td>
<td>Parasm.</td>
</tr>
<tr>
<td>अस्तविद्ध</td>
<td>अस्तविद्धाम</td>
<td>अस्तविद्ध</td>
<td></td>
</tr>
<tr>
<td>अस्तुत</td>
<td>अस्तुताम</td>
<td>अस्तुत</td>
<td></td>
</tr>
<tr>
<td>अस्तवीत</td>
<td>अस्तवीताम</td>
<td>अस्तवीत</td>
<td></td>
</tr>
<tr>
<td>तुयाय</td>
<td>तुयायाम</td>
<td>तुयाय</td>
<td></td>
</tr>
<tr>
<td>तुवीत</td>
<td>तुवीताम</td>
<td>तुवीत</td>
<td></td>
</tr>
<tr>
<td>तुवीर</td>
<td>तुवीराम</td>
<td>तुवीर</td>
<td></td>
</tr>
</tbody>
</table>

For व्रिद्धि see 4, p. 36, and for the optional augment इ, 5, p. 36, and explanation.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>अभ्रीवत</td>
<td>अभ्रीवताम</td>
<td>अभ्रीवत</td>
<td></td>
</tr>
<tr>
<td>अभ्रूत</td>
<td>अभ्रूताम</td>
<td>अभ्रूत</td>
<td></td>
</tr>
<tr>
<td>अभ्रीप्रीत</td>
<td>अभ्रीप्रीताम</td>
<td>अभ्रीप्रीत</td>
<td></td>
</tr>
<tr>
<td>अभ्रीर</td>
<td>अभ्रीराम</td>
<td>अभ्रीर</td>
<td></td>
</tr>
</tbody>
</table>

See 6, p. 37.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>एत</td>
<td>एताम</td>
<td>एत</td>
<td>आपन</td>
</tr>
</tbody>
</table>

The temporal augment is आ, which, along with the ए in the sing. and the ऐ in other places, takes the व्रिद्धि of ए or ऐ (see First Book, p. 62). In the 3rd pers. plur. ऐ with अन् forms यन् (10, p. 38), and with the temporal augment, आपन.

आम. with अथ Imperf. 3rd pers. अथ्रीत अथ्रीयाताम अथ्रीयत.

Before आयातम the ए is changed to एय (II, p. 36), which, with the termination, is एयातम; with the temporal augment it is ऐयातम, as in the last case, and with अथ, अथ्रीयाताम. It undergoes the same changes before all other vowel terminations. Pot. 3rd pers. sing. अथ्रीदीत, &c.

आधु 2nd pers. Imperf. आधुता: आधुताय आधुम.

अहरः श्रवणा सत्त्वमपस्तीति ।

dharmastha mahayi kousalya chendre nakhyanam tithi prabhah prachin raam prashakti.

---

SECOND BOOK OF SANSKRIT.
The sons of Dhṛtarāṣṭra gambled with the sons of Pāṇḍa and deprived them of all their wealth. The Pāṇḍavas then went [⊗] to a forest.

*⊗* with अभि is here used in the sense of teaching.
Thither many Brähmanas followed [ र with अष्ठ ] them.

Then said [ रू ] Yudhishṭhira to them, “You should not follow [ र with अष्ठ ] us, we are [ अष्ठ ] now without wealth, and cannot give you food.”

The Brähmanas then said [ रू ], “We are [ अष्ठ ] able to earn our own food.”

Yudhishṭhira then did not reject [ रू with प्रति and आ ] them.

But he was* unwilling that the Brähmanas should work for their own food.

He then asked his spiritual adviser what he should do.

He told him, “Praise [ लु ] the sun.”

Yudhishṭhira then praised [ लु ] the sun, and when the sun was pleased, got from him a cooking utensil, from which they always got as much food as they wanted.

The wives of Sagara gave birth to [ छू ] many sons.

I did not sleep [ स्तु ] last-night.

When did you bathe [ जा ] in the waters of the Ganges?

The women of Vraja cried [ रू ] aloud when Krishṇa went to Mathurā.

I studied [ र with अष्ठ ] Nyāya at Benares.

If I were [ अष्ठ ] in Hastināpurā, I should say [ रू ] to Dhṛtarāṣṭra that it was not proper to deprive the Pāṇḍavas of their wealth by dishonest gambling.

None should rely [ बस्त with वि ] on the words of the wicked.

---

**VOCABULARY VIII**

अष्ठिन्द्रम् m. n. f. guiltless.
अष्ठिथम् m. n. f. not sitting.
आदरः ind. every day.
आपूर्व ५ th conj. with अव, to attain.
ि with वि and अष्ठ, to separate; with सम and आ to unite, to come together.
ि वै ind. adv. loudly, aloud.

इष्णय अप्र. hotly.
एकराच n. one night.
कर्मम् m. a proper name.
राधिन्द्र m. n. f. patient, forbearing.
ह्वा m. and व्रत m. sons of Rāma.
हूँ १ st conj. Paras. with वि and आ, to cry out aloud, to lament.
गामींर m. n. f. deep, grave.

*Use a verb having the sense of willing with न.
चतुष्मं m. the first month of the Hindu year.
जनवेदिया m. name of the son of Parikshit, grandson of Arjuna.
तदनं adv. like that, in the same manner.
तिथि m. f. a day of the month.
शेषं adv. for a long time, long, deeply.
देवत्रिनी f. the bitch of the gods.
द्रोण m. a proper name. [night.
नवमी f. the ninth day of the fort-
nāma ind. different, many.
परिश्रित m. son of Parikshit.
पूर्वथम (पूर्व prior, रात्रि f. the night) the prior or first part of the night.
प्रकृति f. subject, people, ministerial officers.
बत ind. particle implying surprise, sorrow, &c. [answer.
भाष 1st conj. Ātm. with प्रति, to शुद्धसमाध्य m. coming together or union of animals or beings.

Aloud वही: ind.
Cooking utensil स्थाली f.
Deprive of हूँ 1st conj. with अप.
Dishonest gambling कपड़ुत्त म. (कपड़ n. fraud, and यूत n. gambling).
Earn अर्जे 1st conj. Parasrn.
Food अर्ज n.
Last night गता रात्रि f.
Mathurā मदुरा f. the name of a place.

Proper युक्त past part. of युज्य
उदित m. n. f. [king.
Sagara सगर m. the name of a Spiritual adviser बपाठ्यम म.
पुरोहित m.
Want दृश्य 1st conj. Ātm. with अप.
Wicked (person) शत m. कानि m. दुरसम्म m.
Without wealth चन्दन m. n. f.
Women of Vraja अजाक्ष्णा: f. nom. plur.
Work परिश्रम हूँ 8th conj. Parasrn. and Ātm.
LESSON IX.

SECOND CONJUGATION—continued.

In applying the terminations to the remaining roots of this conjugation several phonetic changes take place which we will now notice.

I. The ending ः of a root is changed to ः, when it is followed by any consonant, except a nasal or a semivowel, or *by nothing.

Thus, लिह्, which, followed by ति, the 3rd pers. sing. termination of the present, becomes first लेढ+ति by 6, p. 12, is changed to लेढ+ति, because the ः of ति is not a nasal or a semi-vowel. Now,

II. The initial ः and ः of a termination following a soft aspirate or the fourth letter of a class are changed to ः.

The ः of लेढ is a soft aspirate, therefore the ति is changed to वि, and thus we have लेड+वि. When linguals and dentals are combined the dentals substitute the corresponding linguals (see note*, p. 21, First Book, 15th Edn.). We thus get लेढ+वि. Then,

III. ः followed by ः is dropped, and the preceding vowel (except ः ), if short, is made long.

Thus, we come to लेति. When the 3rd pers. dual termination ति is applied, we have by I. लिठ+तस्, by II. लिठ+तस्, and then लिठ+तस्, and by III. लीह:, the short ः being rendered long. There is no Guna here, the termination तस् being weak (vide 4, p. 12). The 3rd pers. plur. is लिठन्ति; the termination अन्ति beginning with a vowel, no phonetic change takes place. In the 2nd pers. sing. we have, ति being strong, लेठ+ति by I. Here, before ति can be changed to वि by note*, p. 21, First Book, we have a special rule, viz:—

IV. ः or ः followed by ः is changed to ः.

* Followed by nothing, i.e., the letter stands at the end of a word or form. It is not meant that it should not be followed by any other word in a sentence. The expression is to be understood in this sense throughout.
By this, we get देख+ति. Then ति becomes ति by note †, p. 97, First Book, 15th Edn. Thus we arrive at देख.

Hence the paradigms of the Present Tense Parasm. are:—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>देखि</td>
<td>देखङ्खि</td>
<td>देखङ्खि</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>देखि</td>
<td>देखङ्खि</td>
<td>देखङ्खि</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>देखि</td>
<td>देखङ्खि</td>
<td>देखङ्खि</td>
</tr>
</tbody>
</table>

देखङ्खि: 2nd pers. dual and देखङ्खि 2nd pers. plur. should be made up like देखङ्खि: 3rd pers. dual. Before ति, ति, and मः, no phonetic change takes place, दि and दि: beginning with a nasal and दि: with a semi-vowel. The अत्म. forms are as follows:—

<table>
<thead>
<tr>
<th></th>
<th>दिहे</th>
<th>दिहङ्खे</th>
<th>दिहङ्खे</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>दिहे</td>
<td>दिहङ्खे</td>
<td>दिहङ्खे</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>दिहे</td>
<td>दिहङ्खे</td>
<td>दिहङ्खे</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>दिहे</td>
<td>दिहङ्खे</td>
<td>दिहङ्खे</td>
</tr>
</tbody>
</table>

These should be made up in the same way as that shown above.

1. The second person sing. termination of the Parasm. Imperative of the second group of conjugations is ति when the base ends in any consonant except a nasal or a semi-vowel.

**Imperative.**

**Parasm.**

<table>
<thead>
<tr>
<th></th>
<th>तेहानि</th>
<th>तेहाव</th>
<th>तेहाम</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>तेहानि</td>
<td>तेहाव</td>
<td>तेहाम</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>तेहि</td>
<td>तेहङ्खि</td>
<td>तेहङ्खि</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>तेहि</td>
<td>तेहङ्खि</td>
<td>तेहङ्खि</td>
</tr>
</tbody>
</table>

**अत्म.**

<table>
<thead>
<tr>
<th></th>
<th>तिहे</th>
<th>तिहङ्खे</th>
<th>तिहङ्खे</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>तिहे</td>
<td>तिहङ्खे</td>
<td>तिहङ्खे</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>तिहे</td>
<td>तिहङ्खे</td>
<td>तिहङ्खे</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>तिहे</td>
<td>तिहङ्खे</td>
<td>तिहङ्खे</td>
</tr>
</tbody>
</table>

Remember that the three nos. of the 1st pers. are strong, and the 2nd pers. sing. Parasm. weak.

V. Roots beginning with दु and ending with ह change the दु to घ, under the same circumstances as those mentioned in Rule I.

Thus दुह, when the termination ति is appended to it, becomes, ति being strong, दोधङ्खि. By II., p. 43, it is दोधङ्खि. Then,

VI. In the body of a word or grammatical form
the preceding consonant except a nasal substitutes the third or soft unaspirate of its class, when followed by the third or fourth letter (soft unaspirate or aspirate). For ष, ष is substituted in these circumstances.

Thus we have दोष+सि, i.e., दोषि. The dual दुष: should be similarly made up. In the plural दुषिति, there is no phonetic change. When the 2nd pers. sing. सि is appended, we have by व. दोष+सि. In this condition, before applying the rule in note† p. 5, First Book, we have

VII. When a root has or consists of a syllable beginning with ष, ष, ष, and ending with a soft aspirate (fourth letter), the ष is changed to ष, ष to ष, and ष to ष, when the syllable is followed by ष, ष, or nothing.

By this we have दोष+सि; then by note†, p. 5, First Book, दोष + सि; by note †, p. 97, First Book, 15th Edn., दोष + नि written दोषि. The paradigms therefore are:

Parasm. Present.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>दोषि</td>
<td>दुषः</td>
<td>दुषः</td>
</tr>
<tr>
<td>2nd &quot;</td>
<td>दोषि</td>
<td>दुषः</td>
<td>दुषः</td>
</tr>
<tr>
<td>3rd &quot;</td>
<td>दोषिति</td>
<td>दुषः</td>
<td>दुषिति</td>
</tr>
</tbody>
</table>

Atm. Pres. 3rd pers. दुषः-दुषाते-दुष्टे; 2nd pers. दुषः-दुषापे-दुष्वे, &c.
Parasm. Imperat. 3rd pers. दोषै-दुषापाम-दुष्नू &c.

Atm. " 3rd pers. दुषापाम-दुषाताम्-दुष्नताम्, 2nd pers. दुष्वः-दुषापाम-दुष्वग्वस &c.

2. a. The न of दृढः is dropped before a weak termination beginning with any consonant except a nasal or a semi-vowel and the penultimate अ, before one beginning with a vowel.

b. जहि is the second person singular of the Imperative.

c. The द of this root is changed to द when immediately followed by न.

VIII. In the body of a word or grammatical
form न and म are changed to the nasal of the class to which the following letter (not nasal itself) belongs, and to an anusvāra when followed by ह, ः, ः and ः.

Paraem. Present.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>हन्सि</td>
<td>हन्स:</td>
<td>हन्स:</td>
</tr>
<tr>
<td>2nd ,,</td>
<td>हंसि</td>
<td>हंस:</td>
<td>हंस:</td>
</tr>
<tr>
<td>3rd ,,</td>
<td>हंसि</td>
<td>हंस:</td>
<td>हंस:</td>
</tr>
</tbody>
</table>

Here न is dropped in the 2nd and 3rd pers. dual and 2nd pers. plur., because the terminations are weak and have an initial consonant which is neither a nasal nor a semi-vowel, and is changed to an anusvāra by VIII. before स्र. अति being a weak termination with an initial vowel, the penultimate अ is dropped, and we have हन्त+अति, which by 2 c. is हंसि.

When in certain cases this root takes Ātmanepada terminations the forms of the Present Tense are :-

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>हन्स:</td>
<td>हन्स:</td>
<td>हन्स:</td>
</tr>
<tr>
<td>2nd ,,</td>
<td>हंस:</td>
<td>हंस:</td>
<td>हंस:</td>
</tr>
<tr>
<td>3rd ,,</td>
<td>हंस:</td>
<td>हंस:</td>
<td>हंस:</td>
</tr>
</tbody>
</table>

As above, न is dropped here before the consonants which are neither nasals nor semi-vowels, and अ before the vowels. In the latter case ह is changed to ं.

Imperat. Paraem. 3rd pers. हंस-हंसाय-हंसतु. 2nd pers. sing. जही. 1st pers. sing. हनानि. Ātm. 3rd pers. हंसाय-हंसाय, &c.

3. The roots हंस and हंस have the augment ह attached to them before terminations beginning with ः and ः, except that of the Imperfect second person plural.

IX. Roots ending in ः or ः and the roots ब्रह्म, ब्रह, ब्रह, ब्रह, ब्रह, ब्रह, ब्रह, ब्रह, change their final to ः when followed by any consonant except a nasal or a semi-vowel, or by nothing.

Sing. Dual Plur.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>हंसि</td>
<td>हंससे</td>
</tr>
<tr>
<td>2nd ,,</td>
<td>हंसिचे</td>
<td>हंसाये</td>
</tr>
<tr>
<td>3rd ,,</td>
<td>हंसि</td>
<td>हंसाते</td>
</tr>
</tbody>
</table>
Before ते, the क of this is changed to र. Then the dental र becoming रे, ते becomes ते; hence we have ते. To ते and ते the augment इ being prefixed, we have इति and इति.

**Imperat. 3rd pers. ऐदाम ऐसाताम ऐसाताम, &c.; इति 1st pers. sing.**

4. The penultimate र of युज्ञ takes its य्र्द्धि substitute before the strong terminations, and optionally before the weak ones with an initial vowel.

### युज्ञ Present.

| 1st pers. | मार्जिनि | मुर्जः: | मुर्जः: |
| 2nd ,, | मार्जिनि | मुर्जः | मुर्जः |
| 3rd ,, | मार्जिनि | मुर्जः | मुर्जः नि-मार्जिनि |

The final य of this being changed to य before ति, तस &c., by IX., we have मार्जिनि, मुर्जः &c. In the first case and in the sing. of the other persons, the र is changed to आद by the above rule, and optionally so in the 3rd pers. plur. Before ति, र is changed to य by IX. and य to य by IV., p. 49, and the ति itself becoming ति, we have मार्जिनि.

**Imperat. 3rd pers. मार्जिनि-मयादाम-मुज्ञन्ति or मार्जिनि. 2nd pers. sing. यहि.**

In the last, the termination is यि by 1, p. 50, the य of युज्ञ is changed to य by IX., and this य becomes य by VI., pp. 50–51.

5. The य of युज्ञ is changed to य before the weak terminations.

| 1st pers. | वहि | उहः: | उहः: |
| 2nd ,, | वहि | उहः | उह |
| 3rd ,, | वहि | उहः | उहः नि |

**Imperat. 2nd pers. sing. यहि.**


वहि by 1, p. 50—वहि+ि-वह+ि-उह+ि (note*, p. 21, F. B.)-उहिः by VI., pp. 50–51.

6. The vowel of शास्त Parasm. is changed to य before the consonantal weak terminations.

7. The termination of the third person plural, as appended to the roots, शास्त जक्स चक्स शिखा and जाह्ल, loses its य.
The Imperative second person singular of वास्तिक is वास्तिक and of विन्यास, विन्यास or विन्यास.

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<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>वास्तिक</td>
<td>वास्तिक</td>
<td>वास्तिक</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>वास्तिक</td>
<td>वास्तिक</td>
<td>वास्तिक</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>वास्तिक</td>
<td>वास्तिक</td>
<td>वास्तिक</td>
</tr>
</tbody>
</table>

शास्त्र+सिन्ध+सिन्ध by 6-सिन्ध+सिन्ध (स्त्र being changed to स) -सिन्ध+सिन्ध (note*, p. 21, F. B.) -सिन्ध: शास्त्र+अति by 7 (not अति) -शास्त्रि:

जागृ-Parasm. जागृति-जागृति-जागृति. Imperat. 2nd pers. sing. जागृति; 1st pers. sing. जागृति.

8. The final अ of विद्या is dropped before the weak terminations beginning with a vowel and changed to त्र before those with an initial consonant.

3rd pers. विद्याति-विद्याति-विद्याति &c.

9. The Imperative forms of विद्या are optionally made up by adding the corresponding forms of त्र to विद्या.

Imperative 3rd pers. वेति or विद्यातितृती-विद्यातितृती or विद्यातितृता-विद्यातितृता or विद्यातितृता &c.

Present 3rd pers. वेति-विद्या-विद्यिति &c.

X. When a conjunct consonant, the first member of which is स्त्र or क्र, is at the end of a word, or is followed by any consonant, except a nasal or a semi-vowel, the स्त्र or क्र is dropped.

Thus in मथू+ते, the first member of मथू is क्र and it is followed by ते, the त्र of which is not a semi-vowel nor a nasal; hence क्र is dropped, and we have खर+ते and by note*, p. 21, F. B., खटे. In the case of the 2nd pers. sing. we have first मथू+ते; the क्र is dropped as above and we have खर+से; then by IV. p. 49, खक्र +से, and से becoming दे (note†, p. 97, F. B. 15th Edn.), the form is खटे. The paradigms therefore are:

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<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>मथू</td>
<td>मथू</td>
<td>मथू</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>मथू</td>
<td>मथू</td>
<td>मथू</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>मथू</td>
<td>मथू</td>
<td>मथू</td>
</tr>
</tbody>
</table>
सविता वै प्रसवानामीषे।
गोपः सायं घेन्द्रोषिवः पयः।
अधुनाकिभः भरतवर्षः महाद्वातिपः आज्ञमौः प्रसवलित।
तसिन्यः श्रामरी मद्व्री लीढः।
असिमेवः पुरोहितं यन्त्रस्य देशसुतिजः।
योज्यसङ्केष्ठि थं च वर्यं द्विप्रातं प्रज्ञायमानव्यसाबिः पथ-/मानानि मन्नानास्तराणः।
हे जग्नाथायसिल्सीतस्य वस्तुजातस्य त्वमीषिषे।
हे द्रीववनयो यथाने मन्नस्य पापं भवेचसतत्प्रतिजजि।
श्रायुं हर्नुः शरानिशिष्णुः देशिणः।
अचाचतः केमामेकाकितिमोह भिद्यायकरणः यासिः।
थं मां यम्माच्छेदः तमेव प्रतियाच्छराय।
बसे न युक्ते ते प्रभलकाले रोदितं प्रसुद्धुपश्रणं। अथवा
स्वयं प्रसूद्धामः।
भाष्यकर्तवत्वार्थः कायायक्य मन्नानि विस्तृतो व्याच्छे।
श्रीमत्तेः शाब्रि मां तवं प्रपञ्चमः।
शास्त्रविनिते यम्माच्छरते कीर्तिमार्गांश्चे परामः।
संसाति चतुः चुम्ब चिन्हस्यतपथायायास्तवः।
हैद्रे विभिन्नपानानि तत्कालिं वायावः खयमः।
हैद्रयपन्ते नेत्रेद्राध्यमुद्यस्यविशयः।
ध्र्या निर्वा धर्मश्रुतलां तस्यां जागरितं संयमी।

* The root श्रू governs the genitive of the object.
† See note †, p. 3.
How many times in the day dost thou milk [दूध] cows?
Do not drive the bee from the flower, let it lick [बिंदू] honey.

Those who thoughtlessly kill [हत] animals, never enjoy happiness.

The people of cities sweep [चुम्ब with सम] the streets clean whenever their kings enter them.

In the last quarter of the night, the pupils of the Rishi get up [आठू] and learn the Vedas.

We do not know [विन्द] whether Rajagriha or Pātaliputra was the capital of Magadha.

Do not hate [बिष] good men.

May the Queen and her descendants rule [पासू] us long.
Let your reverence explain [चक्षू with वि and आ] this aphorism.

VOCABULARY IX.

Roots of the Second Conjugation.

इत्र Ātm. to praise.
इसर Ātm. to be master of, to rule.
चकास Param. to shine.

चक्षू Ātm. to speak; with आ, to tell; with वि and आ, to explain.
आठू Param. to be awake.

* The soul is referred to here.
† Used in the Conjugational Tenses and the Perfect. It substitutes क्या Param. and Ātm. in the non-conjugalional Tenses and optionally in the Perfect.
विद्वृ Param. to be poor.
विद्वृ Param. and Ātm. to besmear.
विद्वृ Param. and Ātm. to milk.
विद्वृ Param. and Ātm. to hate.
विद्वृ Param. to wipe, to clear; with प्र, to wipe off; with सम, to sweep.
विद्वृ Param. and Ātm. to lick.
बृ Param. to wish, to shine.
बृ Param. to know.
शास Param. to govern, to regulate, to discipline.
शास Ātm. with आ, to wish, to desire.
हृ Param. to kill.

अदृक m. n. (अ not, and
कलणा f.) ruthless, one who has no compassion.
आत्मवातक m. n. (आत्मन self, and वातक destroyer) self-destroyer, one who ruins himself.
आत्माहित n. (आत्मन self, and हित good) one’s own good.
इन्द्रियलोक n. (इन्द्रिय n. limb or sense, and लोक n. beauty, goodness) handsome make, healthy or sound frame.

ई० 10th conj. to praise.
स्थपालित m. n. f. (स्थप m. a wrong path, आहित past part. of स्था with आ, one who has taken to) one who has taken to a wrong path.

उद्वृतविलिप m. n. f. (उद्वृत past part. of उद्व with दु to rise, to be produced) one in whom wonder or amazement has been born.

काश्यप m. name of a great Grammarian.
कश्य m. destruction, ruin.
जगजाप m. (जगत n. the universe

* The forms of the Present Tense of this root are also made up by adding to it the terminations of the Perfect, as वेद, विद्वृ, विद्वृ: &c. (See Lesson XIII.)
fortunate or suspicious, and 
काल time) an suspicious occa-
sion.

मन्त्रार न. a syllable of a holy or 
Vedic verse.

बस्तुजात n. (वस्तु n. and जात n. 
a collection) a collection of 
things.

वाच्यता f. censurableness, lia-
bility to censure.

वासव m. the god Indra.

विस्तारतः adv. in detail.

विहार (abs. of हा to abandon 
with विह ) having abandoned.

संब with आ 1st conj. अति to 
hope.

सह 1st conj. परास्त्र with वि, 
to kill, to destroy.

संधिविन्द m. a sage who has curbed 
his passions, an ascetic.

संवृततानि n. Nom. & Acc. plur. 
all existing things.

सतिवि m. the sun.

सापुष्यत m. n. f. (साप m. n.f. 
good, and उष्ण n. conduct) 
well-conducted.

सायम ind. in the evening.

हस्त m. n. f. a killer.

Aphorism सुत्र n.

Bee शमर m.

Capital राज्यानी f.

Descendant वंश्य m. n. f. कुर्यज 
m. n.f.

Drive चुदः 10th conj. with प्र.

How many times कनिष्ठ: ind.

Last चरम m. n. f.

Magadha मगधा: m. used in the 
plur. name of a country or 
its people.

Never न कदा.

Pātaliputra पाटलिपुत्र n. name of 
a city in Magadha.

Quarter (तुरीयो भागः) याव m.

Rājagriha राजग्रीह n. name of a 
city in Magadha.

Read पढ़ 1st conj. Parasarm.

Street रथ फः.

Thoughtlessly adv. रमसात, मो- 
हाल.

Whenever यदा यदा-तदा तदा.

Your reverence भगवान or भवान् 
Nom. sing.

LESSON X.

SECOND CONJUGATION—continued.

Imperfect.

I. The न and य of the 2nd and 3rd pers. sing. 
of the Imperfect are dropped after a consonant.

II. Any consonant except a nasal at the end 
of a word or form is changed to the first or third of 
its class. ख is changed to ख or खु.
a. Thus, in the Imperfect 3rd pers. sing. we have first अच्छत्र + त and then अच्छे+त by 6, p. 12. त is dropped by I. and there remains अच्छे. Now by I. p. 49 त is changed to त; whence we have अच्छे, and by this rule, अच्छे or अच्छे. Similarly, the त of the 2nd pers. sing. is dropped and by the same rules we have the same form, viz., अच्छे or अच्छे. The paradigms therefore are:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
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</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>अच्छे</td>
<td>अच्छे</td>
<td>अच्छे</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>अच्छे</td>
<td>अच्छे</td>
<td>अच्छे</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>अच्छे</td>
<td>अच्छे</td>
<td>अच्छे</td>
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</tbody>
</table>

अच्छे and &c. like ती: 3rd pers. dual Pres. &c. (for which see the last Lesson).

Atm.

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<th>Dual</th>
<th>Plur.</th>
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</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>अच्छे</td>
<td>अच्छे</td>
<td>अच्छे</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>अच्छे</td>
<td>अच्छे</td>
<td>अच्छे</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>अच्छे</td>
<td>अच्छे</td>
<td>अच्छे</td>
</tr>
</tbody>
</table>

b. अच्छे-त-अच्छे+त by 6, p. 12—अच्छे by I. p. 58—अच्छे by V. p. 50—अच्छे by VII. p. 51—अच्छे or अच्छे by II. p. 58 above. Similarly when त is applied we have अच्छे-त.

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<tr>
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<th>Dual</th>
<th>Plur.</th>
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<tbody>
<tr>
<td>1st pers.</td>
<td>अच्छे</td>
<td>अच्छे</td>
<td>अच्छे</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>अच्छे</td>
<td>अच्छे</td>
<td>अच्छे</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>अच्छे</td>
<td>अच्छे</td>
<td>अच्छे</td>
</tr>
</tbody>
</table>

Atm. 3rd pers. अच्छे-अच्छे+त-अच्छे; 2nd pers. sing. अच्छे, त being changed to त by II. p. 49.

c. अच्छे-त-अच्छे by I. p. 58; अच्छे+त-तात्र (dual)—तात्र, त �being dropped by 2 a. p. 51; अच्छे+अच्छे (plur.)—अच्छे+अच्छे by 2 a. (latter part), p. 51—अच्छे by 2 c. p. 51.

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<tbody>
<tr>
<td>1st pers.</td>
<td>अच्छे</td>
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<td>अच्छे</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>अच्छे</td>
<td>अच्छे</td>
<td>अच्छे</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>अच्छे</td>
<td>अच्छे</td>
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Atm. 3rd pers. अच्छे अच्छे अच्छे अच्छे अच्छे अच्छे अच्छे अच्छे अच्छे अच्छे अच्छे अच्छे अच्छे.

d. अच्छे-त-अच्छे+त by 4, p. 53—अच्छे by I. p. 58—
अमारेः by IX. p. 52.—अमारेः by II. p. 58. Similarly, we have अमारेः 2nd pers. sing.

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>1st pers.</td>
<td>अमारेः</td>
<td>अमारेः</td>
<td>अमारेः</td>
</tr>
<tr>
<td>2nd ‚</td>
<td>अमारेः</td>
<td>अमारेः</td>
<td>अमारेः</td>
</tr>
<tr>
<td>3rd ‚</td>
<td>अमारेः</td>
<td>अमारेः</td>
<td>अमारेः</td>
</tr>
</tbody>
</table>

1. The termination of the Imperfect third person plural is उर in the case of विल, शह, रक्ष, चक्र, दीर्द and जाए.

ह्वृष takes this termination optionally.

III. The ending द of a root is optionally changed to र or visarga in the Imperfect second person singular.

Thus अवेद्+स-अवेद्-द or अवेद:  

<table>
<thead>
<tr>
<th></th>
<th>1st pers.</th>
<th></th>
<th>2nd pers.</th>
<th>3rd pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>अवेदम्</td>
<td>अविवि</td>
<td>अविचि</td>
<td></td>
<td></td>
</tr>
<tr>
<td>अवेद्-अवेद-द</td>
<td>अविवम्</td>
<td>अविति</td>
<td></td>
<td></td>
</tr>
<tr>
<td>अवेद-द</td>
<td>अविवांम्</td>
<td>अविदु:</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. The ending vowel takes its Guṇa before उर.

जागृ—Parasm. Imperf. 3rd pers. अजागृ:-अजागृताम्-अजागृह: &c.

अजागृ + द-अजागार + द and by I. p. 58, अजागार-अजागः.

IV. The ending च of a root is changed to द or द before the termination त and optionally before चू.

शास Parasm.

<table>
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<tr>
<th></th>
<th>1st pers.</th>
<th></th>
<th>2nd pers.</th>
<th>3rd pers.</th>
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</thead>
<tbody>
<tr>
<td>अशास्तम्</td>
<td>अशिष्य</td>
<td>अशिष्य</td>
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<tr>
<td>अशास्त्र-द</td>
<td>अशिष्मम्</td>
<td>अशिष्य</td>
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<tr>
<td>अशास्त्र-द</td>
<td>अशिष्मम्</td>
<td>अशिष्य</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

अशास्त्र+द; द being dropped we have अशास्त, and by the above अशास्त-द:  

ईस Imperf. Ṭṭm. 3rd pers. ऐष-ऐषाताम्-ऐष्यत ; 2nd pers. plur.  

ऐष्यम्. चू is changed to र by IX. p. 52, and र to द by VI. pp. 50–51 and चू to दू.

वष Imperf. Parasam. 3rd pers. अवष-द-औषद्ध-औषनः. Before तां  

&c. the द being changed to द, the temporal augment आ with the  

द forms Vṛiddhi, i. e., औँ.

* A conjunct consonant with द as its first member is allowed at 
the end of a word, but not when द is the second member.
Potential.

Sing. Dual Plur. Sing. Dual Plur.

Parasm. Ātm.
1st pers. दुधाम दुधाव दुधाम दुधीय दुधीवधि दुधीमहि
2nd " दुधा: दुधातम दुधात दुधीया: दुधीयातम दुधीघचम
3rd " दुधात दुधाताम दुधु: दुधैत दुधीयातम दुधीरत
हनु Param. 3rd pers. हन्याद-हन्याताम-हन्यः; Ātm. 3rd pers.
श्रीत-श्रीतातम-श्रीरः;
श्राई Param. 3rd pers. श्रिपाद--श्रिपाताम--श्रिपुः.

तार्य श्रातःनुमपङ्ग्राहापायोग्रवः ।
वृष्णे'कायां वसन्तौ रामरस्त्रूणी रक्षसां सहस्राण्यहताम ।
पाणिक्योर्केचनो श्राङ्गो नद्यानकृदुक्तिमभावाश ।
तेषां च राज्यं चन्द्रगुस्तो नाम नुपति'शाक्यवस्य शिष्योऽशात्।
देवानं संवेदंं हरस्यो दुमयन्त्या अन्तःपुरं प्राविषण ।
प्रविषणं च तं देवानं वराध्रनंतरो नाविदुः।
केविद्रतवस्त्रङ्गस्य तटमुखगता लोमेंन्द्रकान्याज्ञा।
स राजा विभिन्ज्यादारस्यायनः सर्वं बुस्तान्ते गन्धर्वक्ष्या-याः आचूः।
यथा पन्चदा रणे मायान्युस्तथा क्रियाताम ।
कथितङ्गुद्धो यहन्मण्डर्ष गतो हरीण्यवल्ले ।
तत्त्विज्ञातस्मात्मा-भन्तवं च समुपहतं याहिं तन्व्य त्यक्तसं मण्डर्ष सम्मार्जनः।
राजानो वर्णेण वसुदांश्च शिष्यः।

The Mauryas ruled [शास] the earth after the Nandans.
The warriors of the Kaliṅgas told [कश] us thus:—

“The Aṅgas who hated [कृष्ण] us for a long time invaded our
territory. We fought a battle with them and killed [हनु] their commanders. Their king did not know [किन्तु] this; wherefore he came in person to the field of battle. But seeing his men killed, he returned to his kingdom.”

* See note †, page 109, F. B.
Did you milk [दुह्] the cows yesterday?
Hari was awake [जाप्] the whole night repeating the Vedas.
A man should clean [मृज्व with प्] his face every morning.

VOCABULARY X.

अप्रिहोत्र n. sacrifice to Fire.
कुकुर m. a dog.
गन्धवर्क्याया f. the daughter of a
   Gandharva.
चन्द्राश्र m. name of a king.
चाणक्य m. name of a person.
टट m. n. f. bank, margin.
द्विविजय m. (दिस क् f. quarter, विजय m. conquest) conquest of
   the quarters, or of all regions.
द्रण m. a thing.
नन्द m. name of a royal race, an
   individual of it.
वसु m. a boy.

चेफ m. a frog.
मण्डप m. a shed, an enclosure.
यज्ञमण्डप m. an enclosure prepared for a sacrifice.
ययति m. n. f. pertaining to sacrifices.
रण n. a battle.
वस्थिता f. the earth.
सततात्र m. account, occurrence.
सततपाहत (past pass. part. of ह
   with सत, उप and आ) collected.
सहस्र n. a thousand.
हत with अभि or आ to strike.

Aṅgas आंगसः: plur. name of a
   people or of their country.
Commander चक्रवर्तिं m. चन्द्रवर्तिं m.
Field of battle रणभूमि f.
In person स्वयम ind.
Invade हु 1st conj. Parasm. with
   अभि.

Kalingas कलिङ्गः: plur. name of a
   people or of their country.
Maurya मौर्य m. name of a dy-
   nasty, an individual of it.
Repeat पह 1st conj. Parasm.
Territory विश्वः m.

LESSON XI.

THIRD CONJUGATION.

1. In this conjugation the vowel, and if there are more
   than one, the first, is reduplicated, together with the initial
   consonant, if any, before the terminations are applied.

2. a. General Rules of Reduplication.—A radical hard
   aspirate (2nd letter) is changed to the hard unaspirate (1st
   letter) of its class in the reduplicative syllable; and a rad-
   ical soft aspirate, to the soft unaspirate.
Thus the reduplication of क by 1 is कक, and, by the first part of the above, कक; वा-वा by the second part of the above and 2 e.; भी-भी-भी.

6. A radical guttural is changed to the corresponding palatal (subject to the above rule), and हू to जू.

क्नू-क्नू by 1—छ्नू by 2 b. and च्नू by 2 a.; हा-हा by 1—ह्द्ना by 2 e., and ज्हा by the above.

7. If a conjunct consonant begins a root, the first member of it only with the vowel is reduplicated.

ह्री—by the above ह्रह्री—by 2 b. and 2 e. ज्री.

8. Exception:—If the first member be a sibilant and the second a hard letter, the hard letter is reduplicated; as स्प्रे—प्प्रे.

9. A radical long vowel becomes short, and a radical क becomes अ; as ह्री—ह्री; वा—वा; क—चक.

3. Irregularities applicable to the third conjugation.—
The vowel of the reduplicative syllable of मा, हा ‘to go,’ भू, and शृ or शृ and क is changed to ू and that of the reduplicative syllable of निज्र, विज्र and विज्र takes its गुष्ठ substitute.

4. The reduplicative हू of क is changed to ह्यू. (See 8, p. 80).

5. The termination of the third person plural Paraśm. loses its nasal, as well as that of the Ātm.

6. The termination of the third person plural of the Imperfect Paraśmaipada is वर, before which the final आ of all roots is dropped, and the final ह, श, and क, short or long, take their गुष्ठ substitute. (Comp. 1 and 2, p. 60).

भू Paraśm.

Present.

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>बिभामि</td>
<td>बिभयः</td>
<td>बिभयः</td>
</tr>
<tr>
<td>2nd</td>
<td>बिभाषि</td>
<td>बिभयः</td>
<td>बिभयः</td>
</tr>
<tr>
<td>3rd</td>
<td>बिभांति</td>
<td>बिभयः</td>
<td>बिभयः</td>
</tr>
</tbody>
</table>
Second Book of Sanskrit.

Imperfect.

<table>
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<th></th>
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</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>अविवर्त</td>
<td>अविवर्तव</td>
<td>अविवर्तम</td>
</tr>
<tr>
<td>2nd</td>
<td>अविवर्त</td>
<td>अविवर्तव</td>
<td>अविवर्तम</td>
</tr>
<tr>
<td>3rd</td>
<td>अविवर्त</td>
<td>अविवर्तव</td>
<td>अविवर्तम</td>
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</tbody>
</table>

Imperative.

<table>
<thead>
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<th>Sing.</th>
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</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>विभारणि</td>
<td>विभारव</td>
<td>विभारवम</td>
</tr>
<tr>
<td>2nd</td>
<td>विभर्ति</td>
<td>विभर्तम</td>
<td>विभर्त</td>
</tr>
<tr>
<td>3rd</td>
<td>विभर्त</td>
<td>विभर्तम</td>
<td>विभर्त</td>
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</tbody>
</table>

Potential.

<table>
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<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>विभ्र्यायम</td>
<td>विभ्र्यायव</td>
<td>विभ्र्यायम</td>
</tr>
<tr>
<td>2nd</td>
<td>विभ्र्यात</td>
<td>विभ्र्यायातम</td>
<td>विभ्र्याय</td>
</tr>
<tr>
<td>3rd</td>
<td>विभ्र्यात</td>
<td>विभ्र्यायातम</td>
<td>विभ्र्यात</td>
</tr>
</tbody>
</table>

बिभ्र by 1, 2 a. and 3. Remember the rule about Guna before the strong terminations (6, p. 12). बिव्राति by 5.

Imperf. 3rd pers. sing. अविव्र + त; by 6, p. 12, अविवर्त अविवर्त अविवर्त; by I., p. 58, अविवर्त–अविवर्त: (Note †, p. 6, F. B.); 3rd pers. plur. अविवर्त: by 6.

Atm. Pres. 3rd pers. विभ्राति विभ्राति विभ्राति

" Imperf. " अविवर्त अविवर्त अविवर्त

हृ Parasm. Pres. 3rd pers. जिड़हति जिड़हति जिड़हति (II. p. 36.)

" " Imperf. 3rd pers. अविवर्त अविवर्त अविवर्त: (6).

7. The ending vowel of मa and हa 'to go' is changed to ह when followed by a weak termination beginning with a consonant, and dropped before one beginning with a vowel.

मa Atm. Pres. 3rd pers. मिगते मिगते मिगते

Similarly हa Atm. 'to go.' जिड़हति जिड़हति जिड़हति

Imperf. 3rd pers. {अविवर्त अविवर्त अविवर्त

अविवर्त अविवर्त अविवर्त

मिगम by 3. ते having an initial consonant, the आ अ of मa is changed to ह and thus we have मिगमते. Before आते, अंते, &c., the आ is dropped, the terminations beginning with a vowel.

8. The आ of हार 'to abandon' undergoes the same changes as above, but the ह is optionally shortened. Before Potential terminations beginning with य the आ of this root is dropped,
and in the Imperative second person singular it is optionally retained, so that in the latter there are three forms, viz. जहाहि, जहिदि, जहीहि.

हा 'to abandon' Paras. Pres.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>जङ्घमि</td>
<td>जङ्घिति-जङ्घिवः</td>
<td>जङ्घिमः-जङ्घिमः</td>
</tr>
<tr>
<td>2nd</td>
<td>जङ्घति</td>
<td>जङ्घिति-जङ्घिवः</td>
<td>जङ्घिथि-जङ्घिथि</td>
</tr>
<tr>
<td>3rd</td>
<td>जङ्घाति</td>
<td>जङ्घिति-जङ्घिीः</td>
<td>जङ्घिि</td>
</tr>
</tbody>
</table>

Imperf. 3rd pers. अजङ्घात् अजङ्घितात्-अजङ्घिताम् अजङ्घु.

Imperat. जङ्घात जङ्घितात्-जङ्घिताम् जङ्घु.

Pot. जङ्घात जङ्घातात् जङ्घु.

9. The ह of शा is optionally shortened before the weak terminations with an initial consonant.

I. The ending ह of a root, short or long, not preceded by a conjunct consonant, is changed to ह before weak terminations with an initial vowel when the base consists of more than one syllable.

बिभी+अति=बिभ्यति, the base बिभी consisting of two syllables but बिभ्री+अति=बिभ्रियति, for the ह of ह is preceded by ह, which is a conjunct consonant.

Pres. 3rd pers. बिभ्रति बिभ्रिति-बिभ्रिति; बिभ्यति Paras. Imperf. अविभ्रति अविभ्रितात्-अविभ्रिताम् अविभ्रषः.

Imperat. 1st pers. बिभ्रयाति बिभ्रयाव बिभ्रयाम.

10. शा and शा lose the ending श vowel before the weak terminations, and then शा assumes the form वत्, before श, शः, श and श. The Imperative second person singular forms of the Paras. are शदि and शदि.

शा 'to put' or 'hold.'

Paras. Åtm.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
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<th>Plur.</th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
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<td>यत्से</td>
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<td>अद्धाम्</td>
<td>अद्धां</td>
<td>अद्धायं</td>
<td>अद्धिः</td>
<td>अद्धायाः</td>
<td>अद्धायाः अद्धायाः अद्धायाः अद्धायाः अद्धायाः</td>
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<td>दधानि</td>
<td>दधाव</td>
<td>दधाम्</td>
<td>दचे</td>
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<tr>
<td>Potential.</td>
<td>दधायाम्</td>
<td>दधायाव</td>
<td>दधायाम्</td>
<td>दधीयि</td>
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<td>दधीयि</td>
<td>दधीयात्</td>
<td>दधीयात् दधीयात् दधीयात् दधीयात्</td>
</tr>
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</table>

In प्रवङ्ग &c. the त is changed to द, being followed by a soft consonant which is not a nasal. In अद्ध्यः, आ is dropped by 6, p. 63. Remember the terminations of the first pers. of the Imperative except ते begin with आ.

द्व should be similarly conjugated.

11. The penultimate short vowel does not take its Guna substitute before the vowel strong terminations in this conjugation. नेनिजानि 1st pers. Imperat.

Present Parasm. 3rd pers. नेनिजकि-नेनिजिः-नेनिजाति; Ātm. नेनिजके-नेनिजले-नेनिजेः.

Before ति, द्व is changed to द् by note†, p. 97 F. B.

<table>
<thead>
<tr>
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<th>Dual</th>
<th>Plur.</th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
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<td>Parasm. Imperf. 1st pers.</td>
<td>अनेनिजाम्</td>
<td>अनेनिस्व</td>
<td>अनेनिजम्</td>
<td>अनेनिजम्</td>
<td>अनेनिजम्</td>
<td>अनेनिजम्</td>
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<tr>
<td>Ātm.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>अनेनिजिः</td>
<td>अनेनिजवहि</td>
<td>अनेनिजमहि</td>
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<tr>
<td>Parasm. Imperat.</td>
<td>&quot;</td>
<td>नेनिजानि</td>
<td>नेनिजाय</td>
<td>नेनिजाम्</td>
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<td>नेनिजायेति</td>
<td>नेनिजायेति</td>
</tr>
</tbody>
</table>

Present.

Parasm. 3rd pers. | ज्ञौति ज्ञौत: ज्ञौति | अज्ञानौ अज्ञाताम् अज्ञात: |

Imperat. 2nd pers. sing. ज्ञाविः. The termination here is वि� instead of वि� as a special case.

The य of य before a vowel weak termination is, in the conjuga-
tional tenses and moods, changed not to य by II. p. 86 but to य,
Present.

|

Imperfect.

| आत्म. 3rd pers. मिमीते मिमाते मिमते। अभित्त अभिमानाद्व अभिजनत
See 7, p. 64.

| हा " " जिहि जिहाते जिहते। अभित्त अभिहाताद्व अभिजनत

| पर. " " पिपस्तीमाते पिपस्ति। अपिञ्ज अपिजुस्ताद्व अपिकः

| पू " " पिपस्ती पिपूस्ती। अपिञ्ज अपिजुस्ताद्व अपिकः

| जः " " इयात्म इयात्म। इयात्म इयात्म इयाद्

कः in the case of पू is changed to यू by 9, p. 2. कः-कः by 1,

विजः पर. 3rd pers. वेविजः वेविजः वेविजः। अवेविजः अवेविजः अवेविजः

| आत्म " " वेविकः वेविजः वेविजः। वेविजः

| परासम. " " वेविजः वेविजः वेविजः। वेविजः

| आत्म " " वेविजः वेविजः वेविजः। वेविजः

Present.

धान्यं मिमीते कृदेवन।

अभ् हस्तियोऽहात्तत्वघर्षः।

वथा में पिता धर्म न प्रजहार तथा में वरं वेदी।

*येवः सवे ठोका अभिमुखः अभिमोहः।

मर्त्य सह चितुः समीरं गच्छन्ति जिद्धृप्रीत्यवषकुन्तला।

हृत्यधनकमिलानेतुनों गण्डीवं दुर्योधनमीमेसं गद्द्रधशिष्टाने यथा। साधारणं धर्मविविधः।

व्रजऽव्रजऽ वा या कःपि निर्धनोऽशकः भवेतले धर्म वुत्त।

रामभाषी जहाति जाहिः जहाहरीति निर्धलीशो रावणसुपा

विनमर।

यसिनमः ममः वरस्वपपाय तस्मि ताइ वेदि स व्रजऽ विवाह

उत्तपालकः।

हृदिचरनयोः प्रश्नितोऽर पुराणांशिक्षितः कल्याणं विध्वसः।

* Verbs implying fear and protection from danger govern the ablative of the object from which the fear or danger proceeds.

† See note † p. 6. F. B.
The sons of Dhritarāṣṭra abandoned [ह] the cows and fled from the field of battle.

Janaka gave [ह] his daughter Sitā to Rāma, he having bent the bow of Śīva.

Brave men do not fear [भ] their enemies.

I kept [ध] with न मे my money in that house that the king's men might not take it.

*क्ष in and डिन when preceded by a preposition govern the accusative of the person or thing against whom or which the feeling is directed, and not the dative.
Make peace [ध वि] with your powerful enemies, that your whole country may not be destroyed.

Art thou not ashamed [हृद] to go about naked?
The Smritis command [वि] the remarriage of widows.

Why didst thou shut [ध वि or अवि] thy ears when Govinda was telling a story?

Women wear [ध परि] ornaments on their persons.
One should distinguish [वि वि] self-respect from rudeness.

Wash [निज्ञ अवि] thy hands and feet, and then begin thy Samdhyā-adoration.

The officer of the king measured [सा] the length of the land. The hermits fill [प अवि] their gourds with water at the lake.

VOCABULARY XI.

Roots of the Third Conjugation.

दा Parasam. and अ०m. to give.
धा Parasam. and अ०m. to hold. to put; with वि, to execute, to do, to command (as in religious works); with परि, to wear; with सम, to make peace with, to put or lay on, to fix on; with उप and सम, to join, to cause to attain; with अवि or वि, to shut; with नि, to place, to keep; with अवि, to attend.

निज्ञ Parasam. and अ०m. to purify; with अवि, to wash.
प or पू Parasam. to fill.

भी Parasam. to fear.
भू Parasam. and अ०m. to support, to bear.
म अ०m. to measure.
बिज्ञ Parasam. and अ०m. to separate, to distinguish; with वि.
बिज्ञ Parasam. and अ०m. to surround.
हा अ०m. to go; with शुद्ध, to go upwards, to ascend.
हा Parasam. to abandon.
हू Parasam. to sacrifice.
हृ Parasam. to blush, to be ashamed.

अज्ञि m. the cavity formed by joining the hands.
अन्यथा adv. otherwise.
अन्वित past part. pass. of हू with

अद, followed, accompanied with, full of.
अर्थित m. n. f. a beggar.
अवश m. n. f. helpless.
अनन्त m. n. f. weak, unable.
उत्साहमष्ठ m. n. f. (उत्साह m. n. f. good, excellent, फल n. fruit, and यस्मि suf.) of good fruit or result.
काकुत्सथ m. a male descendant of Kakutstha, Rama.
क्रिया m. a measure of corn.
कृष्ण with अभिष्य, to adorn.
कुल m. n. f. whole. [with.
कुष्ठ with अभिष्य and सम, to be angry
गजपतीतत्त m. (यदा f. an array, a host, शत n. a hundred) a hundred arrays or hosts of elephants.
गद्वा f. a mace.
गायत्रिनाम the name of Arjuna's
चारणस्तुत m. n. f. (चरण m. a bard) praised by bards.
ि: adv. thrice.
िरवरी m. collection of three, viz., Dharma or religious merit, Artha or wealth, and Kama or desires, or fulfilment of desires.
िनेलवे adv. every day, day by day.
इश्वराचारीमासेनानि m. dual, इश्वराचारी
and चाराचारी (comp.).
िे 1st conj. Parasm. with अभि, to purify, to cleanse.
िे 4th conj. Parasm. with अभि, to cut, to cut off.
इश्वर n. wealth, money.
पञ्जुर्याया f. (यजा f. the string [of a bow]) the string of a bow.
चराष्ट्र m. (यदा f. the earth, अभिष्य m. a lord) lord of the earth, a king.
िे 6th conj. Parasm. with सम, to make peace with.

द्वादश m. n. f. certainly.
विषेष m. n. f. without wealth, poor.
न्यायप्रदेश m. n. f. (न्याय m. justice, uprightness, प्रदेश past part. of शत with प्र to proceed) one whose conduct is just or upright.
पद्म 4th conj. अस्तं with सम, to become.
प्रादुर्भ adv. or prep. (used with verbs) visible, manifest.
विश्वसन m. name of a brother of Ravana.
शास्त्र m. a particular form of marriage in use among Brâhmaṇas.
भयाकारनत m. n. f. (अकारनत past part. pass. of कार with आ overtake, overcome) overcome by fear.
विघ्न ind. adv. falsely.
रामभाई f. the wife of Rama.
हृद f. anger.
कोक्कवा m. the censure of people.
विद्वास pres. part. of विद्वा to know, knowing.
विचित्र m. n. f. respectable (person).
न्याय m. the great author of the Mahabharata, an epic poem.
शकुनताय a name of a lady, wife of a king named Dushyanta.
क्षेत्र m. n. remainder, all others.
सम्प्रतिन्द्र adv. by mantras, i.e., by repeating mantras.
समिष्ठ f. small sticks of a sacred tree, such as udumbara, to be thrown into the sacrificial fire.
LESSON XII.

SEVENTH CONJUGATION.

1. In this conjugation, न is inserted between the radical vowel and the final consonant before the strong, and न् before the weak, terminations. The rules about the changes of letters given in Lessons IX. and X. ought to be observed in appending the terminations.

2. The original nasal of the root is dropped.

3. ने is inserted before the final of दृढ् instead of द् when it is followed by the consonantal strong terminations.

Parasmaipada.

Present—रः ‘to obstruct.’

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>हणभिः</td>
<td>हणः</td>
</tr>
<tr>
<td>2nd ”</td>
<td>हणातिः</td>
<td>हणः</td>
</tr>
<tr>
<td>3rd ”</td>
<td>हणाहि</td>
<td>हणः</td>
</tr>
</tbody>
</table>

हणभिः—हणातिः by 1. above—हणाहि by II. p. 49—हणः by VI. pp. 50–51; हणः &c. similarly. In हणातिः, the श is changed to श by note ↑ p. 5, F. B.
## Imperfect.

<table>
<thead>
<tr>
<th>1st pers.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>अरुणवम्</td>
<td>अरुणव्</td>
<td>अरुणभम्</td>
</tr>
<tr>
<td>अरुणतःद्</td>
<td>अरुणःद्</td>
<td>अरुण्यन्</td>
</tr>
</tbody>
</table>

**3rd pers. sing.** अरुणाः, the termination त being dropped by I. p. 58–अरुणतःद् by II. p. 58. In the 2nd pers. sing. the द is optionally changed to Visarga by III. p. 60. अरुणधाम &c. like हणधि.

## Imperative.

<table>
<thead>
<tr>
<th>1st pers.</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>हणधानि</td>
<td>हणधाव</td>
<td>हणधाम</td>
</tr>
<tr>
<td>हणधि</td>
<td>हणधाम</td>
<td>हणधतु</td>
</tr>
</tbody>
</table>

See 4, p. 12, and 1, p. 50.

## Potential.

<table>
<thead>
<tr>
<th>1st pers.</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>हण्याम</td>
<td>हण्याव</td>
<td>हण्याम</td>
</tr>
<tr>
<td>हण्याम</td>
<td>हण्यातम</td>
<td>हण्यात</td>
</tr>
</tbody>
</table>

## Atmanepada.

### Present.

<table>
<thead>
<tr>
<th>1st pers.</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>हण्ये</td>
<td>हण्येहि</td>
<td>हण्येहि</td>
</tr>
<tr>
<td>हण्यान्ते</td>
<td>हण्यायेय</td>
<td>हण्यात</td>
</tr>
</tbody>
</table>

## Imperfect.

<table>
<thead>
<tr>
<th>1st pers.</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>अरुणिः</td>
<td>अरुणादि</td>
<td>अरुणादि</td>
</tr>
<tr>
<td>अरुणः</td>
<td>अरुणायामि</td>
<td>अरुणायामि</td>
</tr>
</tbody>
</table>

## Imperative.

<table>
<thead>
<tr>
<th>1st pers.</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>हणचे</td>
<td>हणचावहि</td>
<td>हणचायमहि</td>
</tr>
<tr>
<td>हणचन्त</td>
<td>हणचायामि</td>
<td>हणचायामि</td>
</tr>
</tbody>
</table>

## Potential.

<table>
<thead>
<tr>
<th>1st pers.</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>हण्यीवि</td>
<td>हण्यीविहि</td>
<td>हण्यीविहि</td>
</tr>
<tr>
<td>हण्यीवापि:</td>
<td>हण्यीवायामि</td>
<td>हण्यीवायामि</td>
</tr>
</tbody>
</table>

अनि–Pres. 3rd pers. sing. अनि the nasal being dropped by p. 71 and आ changed to ए by note† p. 97 F. B.
Imperf. 3rd pers. sing. आज्ञः, Imperat. 2nd pers. sing. अज्ञः.
विष-Pres. 3rd pers. sing. पिनिंटि, the ति being changed to ति
by note*, p. 21 F. B.

Imperat. 2nd pers. sing. विष+चि by 1. p. 50-पिनिंचि by 1. p.
71-पिनिंचि by note†, p. 21, F. B.-पिनिंचि by VI. pp. 50-51
-पिनिंचि by VIII. pp. 51-52.


विष-Parasm. Pres. 3rd pers. sing. रिणिः+ति-रिणिः+ति, by
note †, p. 97, F. B.-रिणिः. Imperat. 2nd pers. sing. रिणिः. Imperf.
3rd pers. sing. अरिणिः.

भिन-Parasm. Pres. 3rd pers. sing. भिनिः. Imperat. 2nd pers.
sing. भिनिः. Imperf. 2nd pers. sing. भिनिः.

हिंद-Imperat. 2nd pers. sing. हिंदिः, त by being dropped by I.
p. 35. Imperf. 3rd pers. sing. हिंदिः; 2nd pers. sing. हिंदिः
: by IV. p. 60.

तुष-Pres. 3rd pers. sing. तुषिः+ति by 3. p. 71-तुषिः+ति-तुषिः
+चि-तुषिः+चि-तुषिः just like ते by p. 49; तुषिः dual; त+न+चि+
अनिः-तूहिः by VIII. pp. 51-52. Similarly, तुषिः like तुषिः.

दीनाय याचमानाय घनं दृढ़ं मा प्राणेऽपव वस्माद-धायेियत॥

किमिःस्स्स्स्स्ः शारीरं घूर्णवस्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्ः

रिपैः कहिण्यं गण्डस्यलाङ्गमिन्द्र दीर्घः।

अयथ्युपति त्वां कोशागारे नियुन्निम तदात्मनोऽधिकारिः-प्र-
मस्तो भव।

तस्यां तत्तवारणमस्माकं पुरो व्ययं कि व्यन्ति कि तेनि
मेलया:। तामेश्व गच्छ।

अर्ध्ये केवित्तप्पोऽन्यागिःस्तत्सत्तानिन्द्रान्युपन्नः।

देरे पाठ्या जाते निपतितोऽहम्। अद्वन्त्यें मे पाशाङ्कृयन्त।

यविः चिन्ह्मसे तदुक्तीया:। अन्यस्य कर्पिचिङ्गं मा गुरुः।

न हिस्सपत्तयाः भूतानीत्ये विभिमान्याया जैना अनुसरन्त।

स्युद्धमानात्मर्थिनं रक्ष: कीप्यावस्थित्ते त्वयेत्यन्ययुक्तः।
राजी नाथुजि मदि किविज्ञायितुं वेदि।
बाति तांत्रिक शाखानि गवैस्तत्स्य न विष्ठि।
बिनि धर्मि सदा समक्षस्तेषु पूजां च विन्द्रति।
धृष्टकिरुजिनं: सांगे तृके च कृष्टि: सह।
वज्ज्यनराज्येिपि: स न वर्ष्यति कुजि:।
न संपूर्णकिरुजि: संपूर्णे न पृथ्यजि:।
संपूर्णि सदाचारि: संपूर्णयति पण्डि:।
लियुहे गुलिपािलान् स नियोजति नियोगिन:।
लियोज्यत्त्योकस्थान् स्वर्य चात्मनि युष्ति:।
न हिन्दति दु:था जिन्तूर्फ्लामपाणि: न हिन्दि:।
तमेव हिस्ययेिक्यक्यत हस्त्तदाशा: विल्हुति।
विद्यि:ेति:सी न भूषेिथु याचकेषु न विन्द्रति।
बिनि तेष्वेभ ये दृष्टि: दीयमानि न गुष्ठि।
प्रणीतेऽ दशिणीपािनं विमा:नं चरणी च स।
त्योपाधि: भुकुट्जोिलाजेषु संयते: न राजकम्।
छिन्ति संघर्षति शाक्षे विद्यां युक्तिमिश्चति।
छैदयत्त्योक्ष्याभिमिश्चिः प्रस्ति: व स।
मनो नोिजगते तस्य हस्त्तोिक्यमहनिम्।
उद्भवति हु संसारादसारास्यस्यज्ञिन:।
केविछुिश्राय भाविनि प्रयुक्ताय च केषि:।
नोयुक्ते कोषि: धनम्य सार्विभेदतिः।
प्रौढा:कर्ममिनिः फृत्यभिषिति साक्षिति।
अम्रििति: बन्धुक्ष: तस्या मूर्ध्यमापिन्नत।
तुमीब: वदि:मात्रीयं तव कािचं न दृष्टि: चेति।
कामानुष्ठेि विप्रकर्ष्यूस्ति कीिति चूष्टि दुष्कुि: या हिन्दति।
तां चाप्ति: मातरे: मर्गिान manoe धीरा: सूति: वाच्यपाि:।

*इृ following a vowel is changed to ृः. This change takes place optionally when the vowel is long and at the end of a word or grammatical form, but after न (negative particle) and या (preposition) it is necessary.*
I would cut down [चिस्त्] the branch of the tree if Hari should not prevent [हृष्ट्] me.

He pounded [खुट्] those medicinal drugs to give them to his brother, who is ill.

Many Brâhmaṇas dined [स्त्रज्] every day in the Viśrâma-palace with the last Brâhmaṇa-king.

A whirlwind destroys [सख्] trees and houses.

I laid open [अख् with वि] my grieves to (before) him and his heart was melted* with pity.

Let thy honour appoint [पुज्य with वि] him to the post of commander of the forces; he is a brave and skilful man.

Why do you prevent [हृष्ट्] me [from] going to Kāśī?

When and where dost thou dine [सूजू] usually?

We grind [सिछ्] our corn with our hands in India; in England they grind by means of machines.

Whom shall I appoint [सूजू with वि] to the office of counsellor?

I now particularise [सिछ with वि] the different kinds of brutes.

Do not destroy [सख्] all his hopes of prosperity.

The Yavana besieged [हृष्ट्] Sâketā.

VOCABULARY XII.

Roots of the Seventh Conjugation.

अख् Param. to anoint; with वि, to make manifest, or lay open.

रखू अत्म. to kindle.

खुट् Param. and अत्म. to pound, to reduce to powder or dust.

खिट् अत्म. to be distressed, to be displeased or offended.

खिस्त् Param. and अत्म. to cut.

* Sanskrit idiom: Was wet with pity.
with अत्र, to put a question to; with निष्ठ, to appoint; with उत्तर, to endeavour, to exert.

रित् Param. and अत्र. to evacuate.

रघु Param. and अत्र. to obstruct, to prevent, to besiege.

अत्रशः adv. literally.

अगार n. house.

अयप्रभृति adv. (अथ today, and प्रभृति from) from today, or henceforward.

अधिकार m. post, power, office.

अनाजतीयपत m. n. f. (अन् not, अद्य not, जाब n. straightness, straightforwardness, चेत past part. pass. of द्र with अप accompanied) not possessed of straightforwardness, one who is without straightforwardness.

अनीक्षण m. n. f. (अनीक n. an army. श्या to stand) one in the army, a soldier.

अय pr. pron. another.

अप्रभृति m. n. f. (अथ and प्रभृति careless) not careless, careful.

अर्घिन् m. a suppliant.

अस्त्रवी f. bad luck, poverty.

अस्तर m. n. f. (स्त्र m. essence) unsubstantial, unprofitable, useless.

अतिशारण f. (धार f. edge) the edge of a sword.

अतिश्राध्य adv. day and night.

अतीतीय m. n. f. one's own.

काम m. desire.

किरत m. n. f. how much.

किर्तिर m. name of a giant.

विज Param. with उद, to tremble, to fear, to be disgusted. [cause.

विद्र अत्र. to reason upon, to disregard Param. to avoid, to shun.

विज Param. to distinguish; with निष्ठ, to particularise.

हिस Param. to kill, to destroy.

चूर्ण m. n. f. mean, miserly, little-minded.

चूर्ण 1st conj. Param. to draw; with निष्ठ and प्र to make worse, to reduce.

कोचाकार n. a store-house, a treasure-house.

लक्ष्मी m. n. f. (लक्ष m. a sword) one who has drawn out his sword.

लिस 4th conj. अत्र. and 6th conj. Param. to be distressed, to be displeased or offended.

गणधर्म n. temples of an elephant.

मुष्माध m. (गुल्म m. a fort) protector or keeper of a fort.

चुरु 4th conj. Param. to be greedy for, to covet.

चुरु m. n. dust, powder; चुरुट्य like dust, to dust.

वेत ind. if. [divide.

भिद 10th conj. to cut off, to separate.

जेन m. follower of Jina, a person belonging to the Jaina sect.

तस्वेदिन m. n. f. one who knows the truth or real philosophy.

दक्षिणीय m. n. f. deserving of dakshiyā.

दीन m. n. f. poor.

कुरुत n. a wicked deed, wickedness, sin.


Pity द्या f.; द्यादेः m. n. f. melted
Post पद n. [with pity.
Sāketa साकेत n. name of a town.
Skilful चतुर m. n. f. कुशल m. n. f.
Usually प्रयोग ind. adv. भयः
ind. adv.
Viṣrāma-palace विभाषप्रताद m.
Whirlwind चक्रवात m. चक्रवात m.

Brāhmaṇa-king ब्राह्मणराज m.
Branch ब्राह्मण f.
Brute पाय m.
Counsellor मन्त्रिन m. प्रेच्छाविन m.
Different विभिन्न m. n. f.
Ill हुण m. n. f.

Medicinal drug अोषधि f.
Office अधिकार m.

Pity द्या f.; द्यादेः m. n. f. melted
Post पद n. [with pity.
Sāketa साकेत n. name of a town.
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Whirlwind चक्रवात m. चक्रवात m.
SECOND BOOK OF SANSKRIT.

LESSON XIII.

NON–CONJUGATIONAL TENSES.

Perfect.

1. General.—The augment ग is prefixed to those non-conjugal terminations which begin with any consonant except श, before they are applied to certain primitive roots. Such roots we will call स् and the others अनि. The number of the former is far greater than that of the latter; but the latter are more important, and are more generally to be met with in Sanskrit literature.

2. The following are the terminations of the Perfect:—

* I.e. such roots as consist of one syllable only. There are derived roots such as those of the 10th conjugation (e.g. चोर, नगर), causals, &c., which are always स्.

† The following verses separating the स् from the अनि roots may be learned by heart by the pupil, as easier to remember than long lists:—

बुद्धीप्रयत्निस्योपस्यवस्तुविद्याभिभाषी: । शुद्धमव्याप्यां च विशेषाकोणान्तरेऽविहिताः।
स्पन्तः ॥ I.e. amongst roots ending in a vowel, all consisting of one syllable, with the exception of those that end in य् and यन् (i.e., long य and long यन), of श and the others that follow, are अनुवादित or अनि; i.e., again, of roots of one syllable ending in a vowel, those that end in य् and यन् and the others enumerated are स्, and all the rest अनि.

शश्व पश्चाय रितिव वच्च विचित्र सिद्ध प्रक्ष्य लेखो मिर्जः। मधुम युग्म अस्तसु महिम

For the exigencies of the metre, some roots have an श attached to them, and some others have their conjugal sign and श स् added on. The word अनुवादित in the last line is equivalent to अनि.

The statements made in these verses are true generally in non-conjugal tenses; but in special cases they require modifications. The modifications necessary in the case of the Perfect are noticed above in the text,
Parasmaipada.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>अ</td>
<td>ब</td>
<td>म</td>
</tr>
<tr>
<td>2nd &quot;</td>
<td>थ</td>
<td>अथुस</td>
<td>अ</td>
</tr>
<tr>
<td>3rd &quot;</td>
<td>अ</td>
<td>अथुस</td>
<td>उस</td>
</tr>
</tbody>
</table>

3. Here there are only three terminations, viz., थ, ब and म, capable of taking the augment ह. (a) In the case of क, शु, भ, द, द्व, ह, and श, they do not take it; while, (b) as applied to all other roots न, म, and ध do take ह; but (c) ध in the case of anit roots ending in short क does not admit it, while (d) after anit roots with a final vowel or having an अ in them, it takes it optionally.

Atmanepada.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>ए</td>
<td>वेहे</td>
<td>महे</td>
</tr>
<tr>
<td>2nd &quot;</td>
<td>ते</td>
<td>आथे</td>
<td>छे</td>
</tr>
<tr>
<td>3rd &quot;</td>
<td>एं</td>
<td>आि</td>
<td>हि</td>
</tr>
</tbody>
</table>

4. The learner will see that these terminations, with the exception of the singular and plural of the third person, are the same as those of the Present of the 2nd group of conjugations. Unaugmented छे becomes वेहे when in a form it is preceded by any vowel except अ or आ. When it takes ह, it undergoes the change optionally when that ह is preceded by त, त्व, त्र, or ह.

5. The terminations capable of taking ह do admit it after all roots except the eight enumerated above.

6. A few roots, such as गुप (1st conj. Par.), त्र, सिद्ध 1st conj. ‘to turn out auspiciously’ or ‘to regulate,’ धम् मृत्, फिन्, अस्, स्वन्द्र, कुष्, गृह्, गाह्, रघ्, तर्फ, द्र, पुष्टि, तुह्, बुह्, खउह्, लिङ्, अस् ‘to pervade,’ &c., which are optionally set in all non-conjugational tenses, are so in the Perfect also. स्त्र, त्र 2nd & 4th conj., गृ 5th & 9th conj., are also optionally set, but in the Perfect they admit ह necessarily before all except थ.

7. Base. The initial consonant with the following vowel

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* In the case in which this root does not admit of ह the forms of the 1st pers. dual and plural are चश्मपहे and चश्मपहे. i.e., the म is changed to प. The rule is that the final द of a root is changed to त when followed by त or द.

† च is necessarily set in the Second Future and the Conditional.
is reduplicated according to the rules given in Lesson XI. An initial vowel is reduplicated without the following consonant.

8. The reduplicative ः is changed to ः, and ः to ः, when followed by a dissimilar vowel, and, when it is not, the two vowels combine and form (long) ः, and (long) क. The reduplicative ः of the root ः ‘to go’ is lengthened before the weak terminations of the Perfect.

Thus उललुलल by 7 above,—by 9 below उलल and by this उलल. So इह-इह-इह-इह when no गुणा takes place we have इह-इह-इह and इह-इह-इह; also इह-इह-इह and the last � being changed to ः by 10, p. 88, we have इह-इह-इह.

9. The dual and the plural terminations of the Parasm-pada and all आत्म-ने-पादा ones are weak, and the singulars of the former strong. (a) The penultimate short vowel takes its गुणा substitute before the latter, and (b) the final vowel and the penultimate अ take व्रिड्धी optionally in the first and necessarily in the third person singular. (c) In the 2nd person singular, the ending vowel takes गुणा and the penultimate अ remains unchanged.

<table>
<thead>
<tr>
<th>दर्श</th>
<th>Parasm.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sing.</td>
<td>Dual</td>
<td>Plur.</td>
</tr>
<tr>
<td>1st pers.</td>
<td>द्वोष</td>
<td>द्वोषिव</td>
<td>द्वोषिम</td>
</tr>
<tr>
<td>2nd ,,</td>
<td>द्वोषिव</td>
<td>द्वोषिव:</td>
<td>द्वोषिम:</td>
</tr>
<tr>
<td>3rd ,,</td>
<td>द्वोष</td>
<td>द्वोषितु:</td>
<td>द्वोषितु:</td>
</tr>
</tbody>
</table>

इह-इह by 7—इह-इह by 9 (a)—इह-इह, इहितिव—see 8 (b) p. 79.

<table>
<thead>
<tr>
<th></th>
<th>Parasm.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st pers.</td>
<td>द्वये</td>
<td>द्वयिवक्षे</td>
<td>द्वयिवक्षे</td>
</tr>
<tr>
<td>2nd ,,</td>
<td>द्वयिवक्षे</td>
<td>द्वयिवक्षे</td>
<td>द्वयिवक्षे</td>
</tr>
<tr>
<td>3rd ,,</td>
<td>द्वये</td>
<td>द्वयिवते</td>
<td>द्वयिवरि</td>
</tr>
</tbody>
</table>

इह-इह-इह by 2 b. and 2 e. p. 63—इह-इह-इह by 9 (b) above—इह-इह-इह. इहव, इहधर्ष &c. by 8 (a) p. 78.
<table>
<thead>
<tr>
<th>Atm.</th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>चके</td>
<td>चक्कते</td>
<td>चक्कमे</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>चक्के</td>
<td>चक्कते</td>
<td>चक्कमे</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>चके</td>
<td>चक्करे</td>
<td>चक्करे</td>
</tr>
</tbody>
</table>

For दे see 4, p. 79.

### नी Paraśm.

<table>
<thead>
<tr>
<th>Atm. 1st pers.</th>
<th>निनाय-निनयम</th>
<th>निनिव</th>
<th>निनिप</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd pers.</td>
<td>निनियप-निनिप</td>
<td>निनिपु:</td>
<td>निनिपु:</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>निनाय</td>
<td>निनिय</td>
<td>निनिप</td>
</tr>
</tbody>
</table>

नी-नीय by 7, pp. 79-80—नीय by 2 c. p. 63—नीय by 9 (b) p. 80—
निनाय 3rd pers. sing.; निनिय-निनित्व: by I. p. 65. See also 3 (d) p. 79 and 9 (c), p. 80, for निनिय-निनिप.

### गद 3rd pers. जागार-जागृतु:—जागृतु: &c. &c.

10. Roots ending in क preceded by a conjunct consonant, and in (long) क, and the roots जागृ and क change the final vowel to its Guṇa, i.e., अ० before even the weak terminations of this tense. खू, खू, and खू do it optionally, and shorten the vowel when they do not. कर्त्तु also changes its initial to its Guṇa.

<table>
<thead>
<tr>
<th>प्रश्न.</th>
<th>प्रश्निक</th>
<th>प्रश्निम</th>
<th>प्रश्निम</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd pers.</td>
<td>सत्त्वार-सम्पर</td>
<td>सत्त्विक</td>
<td>सस्त्तिम</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>सत्त्वार</td>
<td>सत्त्वार:</td>
<td>सम्पर</td>
</tr>
</tbody>
</table>

See 2 c. p. 63 and 3 (b) and (c) p. 79. शास्त्र, शास्त्र:-स्मानु:,

11. A few roots of the 6th conjugation such as युस्त, युस्त, युद्ध, युद्ध, युद्ध, युद्ध, and युद्ध do not take Guṇa or Vṛddhi even before strong terminations except those of the 1st and 3rd pers. sing. of the Perfect, the अ of the causal, and the क of the third pers. sing. of the Passive Aorist; तुःत (3rd sing.). In the Perfect first sing., however, such of them, as are capable of taking Vṛddhi, optionally take Vṛddhi alone and not Guṇa, and the others optionally take Guṇa; नाव or नाव, नाव or नाव.

12. Some roots, such as अनं and श्रु, are defective, and have no forms for the non-conjugational tenses.

13. In the case of roots ending in अत (a) the termination अ of the singulants of the 1st and 3rd person Parasmaipada is replaced by अत. (b) The final अ is dropped before the weak terminations beginning with a vowel, and before such as take the augment कः.


\[ \text{sa-paraas.} \]

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>यज्ञी</td>
<td>यज्ञिव</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>यज्ञय-यज्ञाय</td>
<td>यज्ञपु:</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>यज्ञी</td>
<td>यज्ञतु:</td>
</tr>
</tbody>
</table>

\( \text{Ya-ya, and } \text{a} \text{ being changed to } \text{a}, \text{ we have } \text{yajjī. } \text{a} \text{ being dropped before } \text{da} \text{ (see } 3 \text{ (d) p. 79)} \) and the vowel terminations, we have यज्ञु-यज्ञित = यज्ञिथ, and also यज्ञपु: \& c.

14. The final \( \text{u}, \text{u}, \text{ and } \text{o} \text{ of roots is replaced by } \text{a} \text{ before all terminations whatever, except those of the conjunctival tenses and the present participle.} \)

\( \text{ka-3rd pers. } \text{yajjī-ya} \text{: } \text{yajjū: } \text{2nd pers. } \text{yajjī-ya} \text{: } \text{yajjū: } \text{&c.} \)

15. (a) \( \text{yak} \), as reduplicated, assumes the form \( \text{daak} \). (b) The \( \text{a} \) of \( \text{da} \) is changed to \( \text{a} \), the \( \text{u} \) of \( \text{da} \) to \( \text{a} \), and the \( \text{u} \) of \( \text{yak} \) to \( \text{a} \) optionally, in the Perfect.

\( \text{vānuk, vānuvīd; vimān-vimaṇ, vinīvīd, vimāṇ-vimāṇīd, 3 (d) p. 79; vimāṇ; vimaṇ or vimaṇā.} \)

16. The penultimate \( \text{a} \) of \( \text{ram}, \text{nam}, \text{ban}, \text{ and } \text{vam} \) is dropped before the weak terminations. \( \text{u} \) becomes \( \text{a} \) throughout, and \( \text{yam} \) and \( \text{vam} \) after dropping \( \text{a} \), become \( \text{a} \) and \( \text{a} \) respectively.

| 1st pers. | याप-यान | याव | याम |
| 2nd pers. | यानिप-यानथ | यास्यु: | यास |
| 3rd pers. | यान | यातु: | यासु: |

17. The base of \( \text{da} \) with अधि ‘to study’ is अधिज्ञान in the Perfect. अधिज्ञो, अधिज्ञाते, अधिज्ञिते \& c.

18. (a) \( \text{pūj} \) and \( \text{puj} \) substitute \( \text{r} \) for \( \text{a} \), \( \text{i.e.} \), become \( \text{pūj} \) and \( \text{puj} \) when followed by a consonantal strong termination. (b) These roots admit of \( \text{p} \) optionally in the case of \( \text{y} \).

\( \text{sa}-\text{sa}+\text{sa}+\text{sa}+\text{sa}+\text{sa} \) by above-\( \text{sa}+\text{sa}+\text{sa} \) by IX. p. 52-\( \text{sa}+\text{sa}+\text{sa} \) by note* p. 21 F. B --\( \text{sa}+\text{sa}+\text{sa} \).

Similarly \( \text{dṛṣṭ} \). Also \( \text{sa}+\text{sa} \) and \( \text{dṛṣṭ:} \) प्रच्छ-प्राक्षिपिक-प्राक्ष by 3 (d) p. 79.

19. \text{Aniṣ} roots having \( \text{a} \) for their penultimate change it to \( \text{a} \) optionally, when followed by a strong* termination beginning with a hard consonant; as \( \text{dṛṣṭ} \) or \( \text{dṛṣṭ} \), तत्त्व or \( \text{tattv} \). Also \( \text{dṛṣṭ} \) and \( \text{tattv} \)

* \text{I.e.}, any termination which occasions a \text{Guna} or \text{Vriddhi} change in the preceding.
20. अद्व substitutes वसः optionally in the Perfect. When so substituted वसः takes इ �necessarily before य. For the weak forms see 16 above.

21. The Perfect shows that the action took place at a very remote time, or that it was not witnessed by the speaker. It is generally used to narrate events of the remote past; and in the first person it shows something done by the speaker of which he was unconscious, or which he wants to hide by affording the opposite.

A king named Gādhi gave [श] his daughter to Richtke, the son of Bṛṇiṇu.

He once got very angry [ कृष्ट ] with her for her indiscretion, and commanded [ दिम् ] her sons to kill her.

None did [ कृष्ट ] it except his youngest son Paraśurāma. He cut off [ छिद्र् ] her head with his axe.

Jamadagni was pleased [ तृष्णृ ] with the act, and said [ धा Ātm. with अभि ], “O son, choose a gift.”

Paraśurāma begged [ वृष्ट ] that his mother might be restored to life again (revive), and be free from her sin.

Then said [ हृ Ātm. with वि and आ ] Jamadagni, “So let it be,” and Reṇukā rose up [ स्था with उद् ] alive.

Some time after, king Kārtavīrya came [ गभ्र with आ ] to the hermitage.

And he and his soldiers destroyed [ महृ ] all the trees, laid waste [ उत्स्तवा कृष्ट ] the ground, and carried off [ हृ with अप ] the Rishi’s cows Paraśurāma was [ भृṣ्ट ] not at home. When he came, he fought [ यृष्ट Ātm. ] with Kārtavīrya and killed [ हृष् ] him.

When the sons of Kārtavīrya heard [ हृष् ] of this, they were very angry [ कृष्ट ] and went [ गभ्र ] to the hermitage.

Observing Jamadagni alone, they discharged [ खिद् or खच् ] arrows at him and killed him.

When Paraśurāma returned [ खच् with नि ] home, he was enraged, and resolved [ बि with निद्रा ] to exterminate the Kshatriyas.

He asked [ प्रक्ष्ट or यृष्ट with अनु ] the sons of Kārtavīrya, “Did you kill my father?” “No; we never killed him,” said [ गद् ] they.

But Paraśurāma knew [ सा ] that they were guilty, and killed them and all other Kshatriyas.

* All roots beginning with व except नर्, नद् 10th conj., नाथ्, नाध्, न्ध, नख, च, and चव, change the र to न when preceded by a preposition containing र. Between the र and the र, those letters only which are given in note || p. 15 F. B. may intervene and not others. According to some नाष्, च, and नद् are not exceptions.
VOCABULARY XIII.

बखु 1st conj. Parasrn. to go.
बन्माद m. joy, bloom.
बाप्रति adv. above. [both sides.
बाथy pron. m. n. f. belonging to
एकदा adv. once.
क्रमा m. name of a Rishi.
क्रम 10th conj. Ātm. to love.
कालज्ञ m. name of a country (in कानन n. a forest. [the plur.]
क्रृष्ण n. a night lotus.
क्रृतिका f. adopted (daughter).
क्रृष्ण 4th conj. Parasrn. to be enraged.
धारिणी n. momentariness.
बस past part. pass. of श्रण wounded.
गदु 1st conj. Parasrn. to speak.
गान्धवः m. a particular form of marriage in which the only thing essential is the mutual consent of the bridegroom and the bride.
गुप्त 1st conj. to protect. [bride.
पाकन् m. a stone.
पत्र 1st conj. Parasrn. to eat.
चालत्रांति f. (चाल beautiful, स- तोऽऽ all limbs) having all limbs beautiful. [conclude.
चि with निस, to determine, to जस्तावालिन m. name of a Rākshasa.
विवल 1st conj. Parasrn. to ardent, to glow.

गूँ 4th conj. Parasrn. to feel thirsty.
दित्याधयमः n. (दित्य celestial, अधयमः n. hermitage) beautiful hermitage.
दूव 4th conj. Parasrn. to be proud.
दृव 1st conj. Parasrn. to run.
दृं ind. a particle showing doubt or guess.
पय n. a lotus that blooms by day.
पल्लामान (pres. part. of अभ 1st conj. Ātm. to go, with परा, the रा being changed to जा) running.
पुरुषतः adv. before, in front.
पुर्ण pron. previous (person or बाहिः adv. out. [thing).
भव 1st conj. Parasrn. to speak.
मर past part. of मदु intoxicated.
मन्त्र फ. dullness, withered condition.
माया f. jugglery, deceitful tricks.
मृगः 1st conj. Parasrn. to faint.
मृगषा f. chase, hunting.
मृगवः 1st conj. Parasrn. to grow weary, to become faint or रक n. blood. [languid.
रुप 4th conj. Parasrn. to hurt.
रम 1st conj. Ātm. to roll on the ground.
व यम 1st conj. Parasrn. to vomit.

* The termination अप of the 10th conj. is optionally dropped in the non-conjugal tenses, in the case of this root. All other roots of this conjugation preserve the अप with the final श dropped in all non-conjugal tenses and moods, except the Benedictive Parasrn. and Aorist.
† गूँ is optionally added to this and the other roots given in Art. 1 p. 1 in the non-conjugal tenses and moods.
† रुप and जम insert न आfter their श before terminations beginning with a vowel; as रुप Perf. 3rd pers. sing. The vowel here does not take विद्ध because it ceases to be the penultimate when न is inserted.
†, however, does not insert the न in the Aorist or when it takes न, except in the Perfect.
लिपि 1st conj. Paras. to regulate, to turn out well or suspiciously.

सतन 1st conj. Paras. to cry, to thunder.

सिद्द 4th conj. Paras. to bear

सत 2nd conj. Paras. to flow.

हत past part. pass. of हत, struck.

Alive जीवन्ति f. pres. part. act. of जीव, जीविता f. (जीव m. life and स for सह ind. with).

Axe पाल m. [Rishi.

Bhrigu भ्रुपु m. the name of a

Except काले ind.*

Exterminate मृत् 10th conj. with जत; उन्मृतिविद्वभू inf.

Free मृत past pass. part. of मृत; मृत्ति f.; to be free मृत pass.

Gādhi गाधि m. the name of a king.

Indiscretion धमिचार m. [Rishi.

Jamadagni जमदग्नि m. name of a Kārtavirya कार्तविर्ये m. the name of a king killed by Parasurāma.

Named नाम ind. नामा instr. sing. of नामा.

Never नै ind. न कहियित ind.

Repukā रेपुका f. wife of Jamadagni and mother of Parasurāma.

Revive जीव with उत्तर.

Richṭka रीच्चिक m. name of a Rishi.

Very भृषम adv.

Youngest कन्ष m. n. f.

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LESSON XIV.

PERFECT—continued.

1. When a root has an श between two simple consonants, and the radical consonant is not changed in reduplication, the श is replaced by घ and the reduplicative syllable dropped before the weak terminations, and before the श of the 2nd person singular of the Parasmaipada when it takes अ.

<table>
<thead>
<tr>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>तेनि</td>
<td>तेनि</td>
</tr>
<tr>
<td>तेन्य्:</td>
<td>तेन्:</td>
</tr>
<tr>
<td>तेन्यः</td>
<td>तेनः</td>
</tr>
</tbody>
</table>

- तन् meets all the conditions in the rule; नन्द् does not, because it has a conjunct consonant; and गदर् and पर्, because in the reduplicative syllable their initial consonants become श and र respectively.

* काले governs the Ablative.
Therefore we have

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
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</thead>
<tbody>
<tr>
<td>3rd pers.</td>
<td>ननन्द</td>
<td>ननन्दत्</td>
<td>ननन्दः</td>
</tr>
<tr>
<td></td>
<td>जगाद</td>
<td>जगादत्</td>
<td>जगादः</td>
</tr>
<tr>
<td></td>
<td>ववमण</td>
<td>ववमणत्</td>
<td>ववमणः</td>
</tr>
</tbody>
</table>

and not ननन्दः, जगादः, ववमणः, &c.

2nd pers. sing. of पच्, पेरिप-पपक, of शक्, शेकिप-शक्क. य takes ए optionally by 3 (d), p. 79. When it does take it, the above change takes place, and not when it does not. य is changed to य by note †, p. 97, F. B.

2. The roots नृ, फल, भज, श्र, रास (5th conj.) when it means 'to offend', change their अ or आ to ए similarly, and गृ, चम, गस, रण, राज, भाष, भाष, म्यास, म्यास, यम, and द्यन do it optionally.

The roots here enumerated do not come under the general rule in 1.

नृ-तृ by 2 e., p. 63 -तृत् by 10, p. 81, and by the above तृत्: So त्रे-त्रपते, &c. वष्टम-वष्टमः or वष्टमः or वष्टमः, &c.

3. Roots beginning with य and the roots शष्य and द्य do not undergo this change.

वष्ट-3rd pers. वष्टम-वष्टमः-वष्टमः.

4. The following roots and some others change their य, र, व, and द, to य, उ' and क respectively before weak terminations generally:—वष्टु, वष्ट, वष्ट, वष्ट, वष्ट 1st conj., वे, वे, हे, ये, बद्, लय, यया, यस, वष्ट, प्रच्छ, प्रच्छ, प्रच्छ, प्रच्छ, प्रच्छ, प्रच्छ, प्रच्छ, प्रच्छ, प्रच्छ, प्रच्छ, प्रच्छ, प्रच्छ. From this list प्रच्छ, बद् and लय are to be removed in the case of the Perfect. This change or the vowel so substituted is called सामप्रसारणा.

5. Before the strong terminations of the Perfect, सामप्रसारणा takes place in the reduplicative syllable only. The reduplicative syllable of वष्टु is त् throughout.

6. The vowel following a सामप्रसारणा is dropped.

7. When the two members of a conjunct are capable of taking सामप्रसारणा, the latter only takes it.

* This change does not take place when the first eleven of the roots in the text are followed by the weak terminations of the conjunctational tenses, where possible,
Parasm.  

<table>
<thead>
<tr>
<th>1st pers.</th>
<th>Dual</th>
<th>Plur.</th>
<th>2nd pers.</th>
<th>Dual</th>
<th>Plur.</th>
<th>3rd pers.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>इष्याम्-िष्य</td>
<td>इष्यित्व</td>
<td>इष्यितम्</td>
<td>इष्यति-िष्यतिः</td>
<td>इष्यते</td>
<td>इष्यतहे</td>
<td>इष्यिन्दिते</td>
<td>इष्यिन्दिते</td>
<td>इष्यिन्दिते</td>
</tr>
<tr>
<td>यज्ञ-िष्य</td>
<td>by 5</td>
<td>यज्ञ-िष्य</td>
<td>by 6</td>
<td>यज्ञ-िष्य+अत्-िष्यति</td>
<td>यज्ञ-िष्यितिः or यज्ञ+िष्य</td>
<td>by 8 (d)</td>
<td>p. 79</td>
<td>यज्ञ+िष्य</td>
</tr>
</tbody>
</table>

I. (a) The द्र of the roots धु, स्र, स्त्र, and स्र is optionally changed to घ्र, i.e., to ध्र or घ्र when it is followed by an य consonant except a nasaḥ or a semi-vowel or by nothing.

$\text{ध्रोध्रिः}$, $\text{ध्रोध्रिः}$ (by 6, p. 79)=$\text{ध्रोध्रिः}$ or $\text{ध्रोध्रिः}$=$\text{ध्रोध्रिः}$ or $\text{ध्रोध्रिः}$.

(b) The final द्र of न्द्र is changed to घ्र under the same circumstances; न्द्रिः, and न्द्रिः+िष्य=न्द्रिः+िष्य=न्द्रिः.

II. When the द्र of व्ह्र is dropped by III., p. 49, the preceding अ or आ is changed to ओ.

$\text{व्ह्र-िष्य}-\text{उद्धृ}-\text{उद्धृ}-\text{उद्धृ}$ by I., p. 49—उद्धृ-िष्य by II., p. 49—उद्धृ-िष्य by note*, p. 21, F. B.—उद्धृ by III. p. 49, but by this ओ द्र instead of ओ.

8. (a) The modified base of व्ह्र Parasm. and आतम., to ‘weave’, before the strong terminations of the Perfect is उद्धृ and ओ or ओ before the weak; and that of व्ह्र Parasm. and आतम. to ‘cover’, is उद्धृ before the former and ओ before the latter. उद्धृ admits द्र before थ.

* Note this divergence from rule 7, pp. 71-80, in the strong terminations, when a root capable of taking समप्रसारणः begins with a conjunct consonant.

† Roots beginning with द्र followed by a vowel or a dental, and the roots िष्य, िष्य, िष्य, िष्य, and िष्य change their द्र to घ्र when preceded generally in the same word or grammatical form by any vowel except अ or आ or by a guttural. सिष्य, सपर्व, सपर्व, सपर्व, and सपर्व are exceptions.
Otherwise, 14, p. 82, would be applicable. ये-व्यद्ये वेदन्ये by 7-व्यद्ये by 6-व्यद्ये+अ-व्यद्याय. So also वे in the strong forms.

(b.) The base of हे-parasms and अत्म., to 'call or challenge,' is ह throughout; and of चि, च.

I.e., they take Samprasadana before also the strong terminations of the Perfect. हे-हुए by 6 above.

(c.) वे and चि are also conjugated from the unmodified base. बे-चा by 14, p. 82—बा-बो, बचत, बहु, by 13 (a) & (b.) p. 81.

9. आदू, आ and वे admit of ह necessarily before व.

2nd pers. sing. अरिच. 3rd pers आर-आरतु-आर.

10. नस्त and नव insert न after their अ before strong terminations beginning with a consonant.

11. (a.) If the reduplicative syllable consist of अ only the अ is lengthened.

(b.) Roots beginning with अ and ending with a double consonant, and those with an initial क and the root असं to 'pervade,' insert न after the reduplicative syllable.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>आदू</td>
<td>आनर्दे</td>
<td>आनर्दतुः:</td>
<td>आनर्दः:</td>
</tr>
<tr>
<td>अन्तु</td>
<td>आनत</td>
<td>आनततुः:</td>
<td>आनतः:</td>
</tr>
<tr>
<td>क्रज्</td>
<td>आरुजे</td>
<td>आरुजते</td>
<td>आरुजि:</td>
</tr>
</tbody>
</table>

12. (a.) The Perfect of roots beginning with any vowel (except अ or आ) which is itself long, or, being short, is followed by a conjunct consonant, is formed by adding आ to the root and then appending the forms of the reduplicate Perfect of क, च, or अन्त, क्रज् is an exception. (b.) The Perfect of roots of the 10th conjugation, Causals, Desideratives, and other derived roots, or, generally, of roots of more than one syllable, is also formed in this way.

This is called the Periphrastic Perfect.

(c.) When a root is अत्मानेपादी, it takes the अत्मानेपाद forms of क, and a Parasmaipadi root takes the Parasmaipada forms.
a. व्रत्र्यां अत्म.  

| 1st pers. | व्रत्र्यांचके | व्रत्र्यांचकृत | व्रत्र्यांचकृते |
| 2nd pers. | व्रत्र्यांचके | व्रत्र्यांचकृत | व्रत्र्यांचकृते |
| 3rd pers. | व्रत्र्यांचके | व्रत्र्यांचकृत | व्रत्र्यांचकृते |

Also श्रामाति, श्रायबन्धु, &c.

b. कथू 10th conj. Param.  

| 1st pers. | कथयांचकृत-चकर | कथयांचकृत | कथयांचकृम |
| 2nd pers. | कथयांचकृत | कथयांचकृतु: | कथयांचकृत |
| 3rd pers. | कथयांचकृत | कथयांचकृतु: | कथयांचकृत |

Also आत्म., कथयांचके, &c.

अध is retained in most of the non-conjugational tenses. (See note*, p. 85.)

13. (a) दृ, अत्र, काव्र, and आत्र take the Periphrastic Perfect necessarily, and उर, विद्र (2nd conj.), and ज्या optionally.

(b.) भी, ही घु (3rd conj.), and घ also take it optionally but the base of these is reduplicated as in the 3rd conjugation and then आत्र and the helping verb appended.

14. आत्र is a strong termination, wherefores the final vowel and the penultimate short except that of विद्र take their ṣuna before it.

विभयांचकर, जिधयांचकर, जिभयांचकर, &c.

15. घू takes the Parasmaipada terminations in all non-conjugational tenses, except the Aerist and the Benedective.

16. The passive of the Perfect is formed by making up the forms according to the rules given in these two lessons, and appending the अत्मापदा terminations, whether the root is Parasmaipadi or अत्मापदा in the active.

गतायां रात्रौ हुता चन्यं कितः ब्रह्म विलेपिम।

युधिष्ठिरेण पूज्यो तोमसाेंगस्वस्य प्रभावं कथयामात।

दर्जनये कलेख्या शति विद्युष्ठात्रानवा घुर्यं समाधिस्य मद्वधि

स्वर्गसंस्कृते। भुस्मां पार्व्यांचकृत:। नैतत्कर्त्तुमानवहुस्ते।

तात्त्वं च चेन्द्रिया विद्वष्ठा न योहु।

ते आयामणेपसंगम्योज्ञसवक्तिं ब्राह्मोपं दानवार्त्येते किम्

करिवादै।
परमेश्वराच शो देवा द्वीच्छृष्टि गत्वा तस्याश्चेनि याचण्वेत्रम्। तत्परं वर्जे हुत्वा हुर्म हतः।

तथेति प्रतिविय ते सर्वं द्वीच्छृष्टियांकयमस्यापुष्पकः।
तस्मां देवा: प्रणेमुस्तस्याश्चेनि च यथाचिरे।
तत्: स महात्मा जैलोक्ष्य्य द्वितारम्य: प्राणाद्रस्तति।
तस्य परासोरश्चेनि देवा जयूष्ट्य्यश्चारं च गत्वा तंै: तेषामुयं वज वध कारणायाचारु:।
तत्सत्यवश्यशारकमुवाचैतुर्थीत्वा हुर्म जति।

हन्द्रेण तहति देवा रोदसी आचत्य तिष्ठतं कालेपैरभिक्षितं च ब्रजमास्केदु:। तांं धर्म युग्मायांहुर्ज्विरे।

तै: सत्त: देवानां तुमुर्जु युक्तं समापेदे। रजोभिः: सर्वं दिशो व्यानस्तिरे। दानचेतयां देवा भूर शेषं।

शतस्त्रत: प्रभास्ततं तेषां वेगं देवा दौभिल्यां सेहिरे मीतां धर्म पालियामासु:।

तादृशांस्त्यां निष्क्रेन्द्रो हिष्यु शरणं वनाज।

ततो विश्वुरतमनस्तेज इन्द्रे निद्रे देवाभ महार्ष्यश्चापि तथा विद्यिरे।

ततो रण्णसुरामेकोपीन्द्र उवाह।

स दहस्त्य कथाय भज्ञानं युमोच। तेन हतो ब्रूहो भूर भूरी मुश्चाप।

कोष्काकोष्या पुर्वादारमेकैकं हुर्मे द्रिपामू।

तत्कये वादिपुरनस्तिकं द्वा विध्वं विसिप्यें।

संशेषूल राक्षस्तः सर्वं बहु मेने च राघवः।

सुप्रीवो मुसुद्वे देवा सापित्य्युक्तु: सविस्मया।

विकीष्णोमभितुद्वार प्रहारस्तु: पुवंगाम।

राघवो न द्वाराच्छ देवुष्ट्यं न केवल।

मे पत्तक्षव्यव्यर्थांश्च च विजुज्वले।

* See 12, Lesson XXI.
When the leader of the Kāleyas was killed, they fought desperately, but the gods subdued them at last.

They then held a consultation and resolved to destroy the universe.

They thought the death or destruction of all Rishis and Brāhmaṇas to be the best means to that end, for the universe depended on the religious austerities they went through and the sacrifices they performed.

* This stanza refers to the state of Sītā when she saw her husband, Rāma, lying on the ground, as if dead, under the influence of Indra's missile. The next two stanzas are her words of lamentation on the occasion.

† The indeclinable governs the accusative.

‡ was a particular form of coronation according to which Indra was crowned king by the gods. That same form, when used in the case of mortal kings, rendered them invulnerable, and enabled them to conquer the whole earth.

§ is here equivalent to तस्मात्.
They, therefore, concealed [चतु with ग] themselves during the day in the sea; and at night stalked [धर] abroad, killed [हत] a great many Brāhmaṇas, and tormented [पीठ or अश्म] all people.

The hermitages of Vasishtha, Bhārgava, and other Rishis were laid waste [साध वायु. with अव] and rendered [स्क] tenantless; afterwards they burnt [हत] them.

No men sacrificed [यज्ञ], and the gods were afraid [भी or वश]

They did not know [शा] who did all this, and so went [गम with उप] to Vishnu and begged [वाच्य] his assistance.

Vishnu told [कथ or वक्त] them that the Kāleyas did this at night and lay concealed in the sea during the day.

He commanded [दिस्त with आ] them to go to Agastya and request him to drink off the sea.

The gods went [इ with उप] to the sage, bowed [नम with प्र] to him, and praised [स्तु or शंस] with प्र his might.

He asked [प्रश्न] them the purpose of their visit.

This they told [कथ] him; whereupon Agastya went [या] to the sea, and the gods followed [इ or या with अश्म] him. He drank [पा] the sea, and the Kāleyas were drawn [हुस with आ] out from their place of refuge.

Then a battle took place [पद्म with सम and आ] and the gods killed [हत] them.

**VOCABULARY XIV.**

अगस्त्य m. the name of a sage.
अतिघोर m. n. f. very horrible or wicked.
अन्तत: adv. at last.
अभिगत past part. pass. of गै 1st conj. Parasm. with आ. sung.
अद्व with प्र 10th conj. Alt. to request.

अद्व 1st and 10th conj. to afflict, to torment.
अस 5th conj. Alt. with वि, to pervade.
असिं वि a bone.
आहिरस m. a descendant of आहिरस.
आविभित m. the son of आविभित.

* See Lesson XVI., Art. 11.
2nd conj. Param. with pari.

to circumambulate.

रत्तरत्ति: adj. to and fro.

रा a particle.

[ severe.

दय m. n. f. austere, keen,

दय 1st conj. Param. to burn.

एकेक pron. m. n. f. one by one,

each one.

ऐत्म m. n. f. belonging to Indra.

काचिन m. one whose desires are fulfilled.

कारय caus. of सृ, to cause anything to be done.

काठेय m. name of certain giants.

उत्तर m. the first of the four ages according to Hindu mythology.

क्रृ 1st conj. Param. with वि, to cry out.

चर 1st conj. Param. to go, to stalk abroad.

विरह adv. after a long time.

चदू 10th conj. with प, to conceal anything.

जीवितलघुकृत m. n. f. disgraced or degraded by life or by continuing to live.

तरू 1st conj. Param. to perform religious austerities.

ताडू m. n. f. like that.

बिमर m. n. darkness, dark.

दुख m. n. f. violent, tumultuous.

t with सम, to be afraid.

त्र्योत्काल n. the three worlds.

दृ 1st conj. Atm. to give.

दीर्घ m. the name of a Rishi.

दय 1st conj. Atm. to have compassion.

द्राय m. a demon.

*अदिश f. direction.

दीन m. n. f. helpless, poor.

देव m. censure or calumny.

दौन्यत n. weakness.

विख ind. lie upon!

पत्तुवस adv. like moths.

परमेंन m. the god Brahma.

पराश m. n. f. dead.

परिवेद्ध m. one who distributes food at the table.

पुराण n. the gate of a city.

प्रभाव m. prowess, greatness.

पुराण m. a monkey.

फृ 1st conj. Param. to go.

फृ म 1st conj. Param. to bear fruit.

बुध adv. highly, much.

विभीषण m. name of a brother of Râvana and ally of Râma.

†अभ्रम 6th conj. Param. & Atm. to bake.

अभ्रम 1st conj. Atm. to shine.

अभ्रम 1st conj. Atm. to shine.

स्वनाम 1st conj. Atm. to shine.

मदय adv. for me.

मन्त्र 10th conj. Atm. to hold a consultation, to consult.

महत्म m. a god.

* See Lesson XVI., art. 22.

† This root has two bases, भ्रम and भ्रम: in all non-conjugational tenses except the Benedict. Param. The भ of भ्रम is changed to भ when not dropped (X. p. 54.)
Death वच m.
Desperately प्रस्त्र ind. adv. आ-सामनियेिये adv. साइसेन instr. used as an adv.
Destroy छिद्र 7th conj. with उद्द;
छिद्र 10th conj. with नि; उच्चे-
उनिफ: विषयविद्या inf. [साइ m.
Destruction वह m. नाग m. अव-
Eust काय व. फल व.; पदावासये
dat. for the attainment of the
fruit or end.

Means धाप m. अखयिपा m.
Might प्रभाव m.
Place of refuge आध्यात्मक n.
Purpose प्रयोजन n.
Religious austerities तपांसि plur.
Tenantless निरज m. न. f.
Visit आगम m. आगम m.
LESSON XV.

Part I.

First and Second Futures and Conditional.

1.—First Future.

1. To the root should be added the affix त, before which the final vowel or the penultimate short takes Guna. Nominative forms of the nouns thus made up are to be considered as the forms of the third person; and in the first and second persons, the corresponding forms of the Parasmaipada present tense of अत् should be appended to the nominative singular. When a root is Åtmanepadi, the Åtmanepada forms of अत् should be added.

2. To the affix त, त is to be prefixed after Set roots and optionally after those that are optionally Set. Anit roots, of course, do not admit it. The roots त्र, स्त्र, च्य्र, र्य, and र्द admit of त optionally before त.

3. The augment त in the case of the root यह is long in all non-conjugalional tenses except the Perfect. त and roots ending in त (long) optionally lengthen it in all non-conjugational tenses except the Perfect, Benedictive Åtm., and Aorist Parasm.

4. When the त of स्त्र is dropped by III, p. 49, the preceding त or त is changed to त as that of त्र in the same circumstances. (See II., p. 88.)

Parasm.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>भवितास्मि</td>
<td>भवितास्मि</td>
<td>भवितास्तः</td>
</tr>
<tr>
<td>2nd &quot;</td>
<td>भवितास्मि</td>
<td>भवितास्मि</td>
<td>भवितास्तः</td>
</tr>
<tr>
<td>3rd &quot;</td>
<td>भविता</td>
<td>भवितास्मि</td>
<td>भवितास्तः</td>
</tr>
</tbody>
</table>
II.—SECOND FUTURE.

1. The terminations of this tense are made up by prefixing स्य to those of the Present. The augment हृ is to be prefixed to स्य, or not, or optionally, according to the nature of the root. Before the terminations, the final vowel and the penultimate short take Guṇa.

I. The final सू of a root is changed to त when followed by a* non-personal termination with an initial सू.

2. After नम Parasm., हृ and roots ending in क (short), हृ is to be prefixed to स्य in this tense, though these roots are Anīś, and optionally after दृ and दृ, though they are Set.

3. शृ, दृ, दृ, नर, and पन्द्र, are optionally Parasmal-padi in the Second Future, and, when so, the स्य does not take हृ as appended to them. This holds good in the case of शृ in the First Future also.

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* By this expression are meant all terminations with the exception of those which express number and person as मि, सि, ति, &c., and one or two others.
<table>
<thead>
<tr>
<th>1st pers.</th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>भविष्यानि</td>
<td>भविष्यावः</td>
<td>भविष्यामः</td>
<td></td>
</tr>
</tbody>
</table>

| 2nd ,, | भविष्यासि | भविष्यायः |

| 3rd ,, | भविष्याति | भविष्यायत् |


dृष्ट + स्य-धर्म+स्य + ते-धर्मर्यम; दिः+ स्य-दृष्ट+स्य-दृष्ट+प्यती-दृष्टान्ति; दृष्ट + स्य-दृष्ट+प्यती-दृष्टान्ति + प्यते-प्यत्यान्ति; दृष्ट + स्य-दृष्ट by 18, p. 82-दृष्ट-दृष्ट-दृष्ट + प्यती-दृष्टान्ति; दृष्ट + स्य-दृष्ट-लगभग स्य by 19, p. 82-स्यांस्यामि or अस्यान्ति; दृष्ट-स्यांस्यामि, तपस्याति or अस्यान्ति; दृष्ट + स्य-वर्धाया+वर्धायान्ति or बजर्थ्यानि by 3, p. 97; स्यान्तान्ति, स्यान्तान्ति or स्यान्तान्ति.

III.—Conditional.

1. In the Conditional, the terminations of the Imperfect are appended to ध्र, instead of those of the Present. The temporal augment अ० is to be prefixed to the root; in other respects the forms are exactly like those of the Second Future.

<table>
<thead>
<tr>
<th>1st pers.</th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>अर्ध्येषे</td>
<td>अर्ध्येवाहि</td>
<td>अर्ध्येवामि</td>
<td></td>
</tr>
</tbody>
</table>

| 2nd ,, | अर्ध्येशा: | अर्ध्येशाम् |

| 3rd ,, | अर्ध्यंतत् | अर्ध्यंतत्म् |

| 1st pers. | अम्भविष्याम् | अम्भविष्यामिः |

| 2nd ,, | अभविष्यः | अभविष्यात्माः |

| 3rd ,, | अभविष्यात् | अभविष्यात्माः |

2. अ् with अ० optionally substitutes गा for दृष्ट in the Aorist and the Conditional. It is then changed to ग्री before consonants; as अक्षायानि or अक्षायानि 3rd pers. sing.

3. The passive forms of non-conjugational tenses are made up simply by appending the Atmanepada terminations to the prepared base.

4. The Second Future expresses futurity generally, and specifically the futurity of this day. The First Future expresses specifically the futurity not of this day. The conditional is used in those conditional sentences in which the non-performance of the action is implied. It expresses both future and past times. In the latter particular, it resembles the English Pluperfect conditional.
हरिद्वार गमिष्यामि तन्त्र च गकाया उद्दमं हिमाचलमि च द्रश्यामि
सरसां देवतानां पूजां च विषाय स्वकीय श्रान्म प्रतिनिधत्वांमि।
यदते वित्तकर तत्सर्वं कर्तु यतिष्ये।
खामिनादिनिहृदि पुष्पाणि नानयसि यदवानीतानि न खेति स
प्रश्यति तदां कि प्रातिविश्यासि।

अस्माक विर्मि विरिणयको नाम सुष्ककाजो गण्डकीति।
विवशन्ति संग्रामपक्षां वत्सशन्ति।
यदि से बाणपथमायास्यस्यसंदुः विश्वासि।
श्रुतिधीषुक्ष्यकावाक्षुष्यावतार्यममविश्वासै।
यदि च धर्मप्रत्यक्षां वहाक्षमवत्तिः।
कुमुम्पुर एकस्मन्युः हङ्गुणा पातितमासि यदि झुंघभारी
न निरवापयिष्यावतार लंबेय न गजग्रहमिर्यान्ती।
कुमारकपश्या गर्भाणि रामो रणे कत्स्य्यतीति केन संभावितम॥

पुष्करेण चािह यूते जितो नलो राज्यात्परिक्षौ द्रमवथा
सह वनावियाय। तत्रापि कलिना बहुविविधामः पीढितः खरोः
क्रमयन्तीसुत्सुज्ञाकाल्पन्थस्य जगाम। गच्छेश्व महान्तं दाचे
दद्वद्वर। तनमधे ककोटको नाम नाग भासील। तं स राजासे-
मद्यायुवलुका कानिलिविवायि निनाय। दशमेष पदे ककोटको
नलमदशात। तेन नैषधवस्य श्वीरं रुपमन्तरवीयत। भाल्मार्न
विद्वं द्वाषा स राजा विद्वितस्तस्यौ॥

तत्: ककोटको नागं सान्तवचम्मानविवत।
प्रया तेःसन्ताहिते दृष्यम न त्वां निवुञ्जना द्रति॥
यत्तते चारसि नित्वतो दुःसंव भाति नह।
विप्रेण स महापेतं त्वाया दुःश्च निवर्त्यति॥
विप्रेण संक्रुतैर्ग्यायिष्यां पिनिवर्यति।
तावस्यायि महाराजां दुःश्च त्रै स निवर्त्यति॥
अनागा देन निवर्तस्तवमनहृं जनापिप।
कोषधसुयायिष्या तं रश्के मे भवत: हुता॥
न ते भयं महावीर दश्यमध्ये। शशुरोत्रि वा।  
श्रव्यार्थे भावित मत्यसार्द्वाराधिप॥  
राजाचितादिवच्छा च न ते पीडा भविष्यति।  
सत्यमेव च राजेन्द्र शाम्भवज्ञपणांवस्यसि॥  
गण्ड राजालोकः खुटो बाहुकोश्विमिति ज्वन।  
समीपस्तुत्पर्ष्य स हि चैववाक्षेतैः॥  
भयोध्या नगरी रस्यामवष वै निपठेश्वर।  
स तेजङ्कहद्म दाता राजासहदयने वै॥  
हस्वाकुक्कुलः श्रीमान्मिव चेत्य भविष्यति।  
भविष्यति यदाश्रमः अवयता योवितेस्व तदा॥  
स्मेवस्यसि च दृशीस्तं मा स्म शोके मनः कृथा।*  
राज्येन तनायभ्यां च सत्यमेतद्रवीमि ते॥  
स्तं रूपं च यदा द्रष्टुमिच्छेदास्वम नराधिप।  
सम्मर्षयस्तदा तेहि वास्येश्वे निवासस्ये॥  
अनेन वाससा चछ्र। स्तं रूपं प्रतिपत्स्ये।  
शत्युक्तवा प्रद्युः तस्मै दृश्य वासोपयुगः तदा॥  
पर्वं न च सत्यया वासो दुःखा च कौरवः।  
नागराजस्तते| राजेन्द्रज्ञावन्तर्यायत॥  

प्रविष्यांमि विजेश्ये वा हताध्वेचन्तः मम।  
इतिविष्यम रिपूत्वृणि न जीविताय हुःसितः॥  
स्मेवन्ते सुनयो देवः। कथित्यस्यानि चानिशामृ।  
दशाश्वस्य हर्मीतविनिन्द रक्षां कुरुम॥  
प्रजुकर मदिरायशः वोस तत्स्वः प्रवर्षी।  
बरतवर्णवत्सः नैव द्याव त्यायः मे।  
यदि सुरामिवाययस्नुभुक्तयुक्तसम्यगनं  
तव रतिरमिदिष्यत्युपरीते किमिदिपन॥  

* This is the form of the 2nd pers. sing. of the Ātm. Aorist of थे with the temporal augment dropped (See 2., Lesson XXII.)

† This refers to the king to whom the story of Nala is narrated.
If I do not see [स्व] Nala to-day, I will throw [वज्र] with 
परि] myself into a fire, and perish [घु].

The king does not tell me the object of his visit. Well, 
I shall know [श] it in the end.

Sudeva, go to Rituparna, and tell him, "Damayanti is 
going to (will) institute [स्थव with आ] a new Svayamvara; 
many princes and kings go there, and it will come off [हस्त 
with व्र] to-morrow."

"If you wish, go to Kuṇḍinapura in a single day; for as 
soon as the sun rises [वर्ष with स्त्रू ], she will choose [दृ] a 
second husband."

Damayanti gave much wealth to Parṇāda, and said, "I 
give [श्च] you more when Nala comes [गङ्ग with आ]. 
Thou hast done much for me, none else will do [हस्त] so 
much; for now, as a consequence of your efforts†, I shall 
soon be united [पुजा pass., र or गम्भ with सम्भ] to my husband."

Oh Bāhuka! thou shouldst not deceive me; how will 
these weak horses bear [कहू or नी] me to Kuṇḍinapura in a 
single day?

We will now mount [स्व] with आ] our horses and run 
swiftly.

Bāhuka said to the king, "Thou hast told me the number 
of leaves and fruits on this tree. Well, I will fell [caus. of 
शुद्ध or चिद्ध ] it in your presence, and count the leaves."

I will not touch [रुधर] you, because you eat with 
Chāndālas.

I do not know when he will begin [स्व with आ] to con-
struct a house to live in.

*Said of a wicked woman who wanted to kill a young maid out of 
spite for her husband, but was prevented by a holy dame, who is 
the speaker.

† यत्वसाध्यवर्ज्ञ or some such expression should be used.

† The त्र of this root is changed to त्र in the causal.
Had Yajñadatta made a bow [नम with प्र] to him when he entered the house, he would not have considered [मन्] him a conceited fellow.

Had he gone [गम्] into the presence of his enemy unguarded, the enemy would have killed [हन्] him.

Had the cobra bitten [हंस्] him at the time, and had there been [व्र] nobody to get medicine, Devadatta would certainly have died [व्र or रम् with उप].

Thou wilt, by my blessing, enjoy [भुज्] supreme power in this world, and get [आयू or रूढ] a son possessing all thy virtues; keep all thy subjects contented.

Part II.

Passive.

In addition to the rules given in the First Book and in some lessons of this, the student should commit to memory the following:

1. य added to roots in the conjugalional tenses is weak.
2. The following changes take place before the य of the passive:—
   a. Roots ending in ज्र change it to रि; as कियते from क्र.
   b. क preceded by a conjunct consonant and of the roots जायु and ज्र is changed to गुष्य; as कियते from स्त्र.
   c. Art. 4 Lesson XIV. holds good in this case; as उच्यते from वचू.
   d. या and या and other roots assuming these forms,* मा, स्था, नै, पा ‘to drink,’ सो and हा ‘to abandon,’ change their final vowel to ई before य; as दीयते, जीयते, &c.
   e. A final ई or ऊ is lengthened; as जीयते from जि, स्त्रयते from ल्यु.
   f. Art. 9, p. 2, is also applicable here.
   g. Some roots such as मन्ध, अन्ध ‘to go,’ रूह, दंस, संसू, रम्, अन्ध, मन्ध, स्त्रं, घन्ध, स्त्रम्, वन्ध, बन्ध &c. drop their nasals.

* Whenever this expression is used, always understand द्व 2nd conf. ‘to cut,’ and ई 1st conf. ‘to purify,’ to be excepted.
3. The passive forms of the First and Second Future and of the Conditional of roots ending in a vowel, and of हृ, धृ, and दृष्ट are optionally made up by changing the vowel to its व्रिद्धि,* and appending the अत्मसन्नपदा terminations of those tenses with यू prefixed to them even when the root is Anś, यू is added to roots ending in आ in these optional forms.

a. Explain the following:

स्त्रयंते, स्त्रयित्वे, सीरे, पूरे, उक्ते, अवसरिते, भविष्यते, वानिष्यते, भविष्यते, दरिष्यते, दर्रख्यते, हारिष्यते, नायिष्यते, कैप्यते, स्थाल्यते, हरिष्यते, स्थायिष्यते.

b. Write down the passive forms of the Second Future of:

इ, धृ, वर्, यज्ञ, धृ, नधृ, रेसु, धिः, ब्रम्ह, ग्रे, ह्र, भव्यर्. ट, ट, तो, तु, द, शास.;

And of the Present and Imperfect of the following:

धृ, वर्, यज्ञ, धृ, धृ, कृ, कृ, स्त, धृ, व्यत.

VOCABULARY XV.

अक्ष m. dice used in gambling.

अन्य m. n. f. one who knows (the secret of playing at) dice.

अनन्तायुम m. n. f. one who is possessed of skill in playing at dice.

अन्तरद्रम n. the secret of management.

अतिनिःक्रमण m. n. f. (अति very, very much) very pitiless or cruel.

अनहे m. n. f. not deserving.

अनाहस m. n. f. innocent, not guilty. [stately, continuously.

अनाशम adv. frequently, considered.

अन्तरद्रम m. the secret of managing horses.

अत्रथम adv. undoubtedly.

अस्रुया to wish ill to, to bear malice to.

इत्सवः m. the progenitor of the solar race of kings.

इन्द्र m. ruler.

उद्दस m. source, springing up.

क्रोटक m. name of a serpent.

कुस्त m. the principle of evil.

कुपिलन्दु m. name of a town.

कुम्भकर्ण m. name of a brother of Rāvana.

कुलज m. n. f. (कुल n. family, and ज from जन, to be produced) born in a family, of the race of.

* This does not apply to हृ which takes Guṇa only, while it does apply to हृ and धृ of the 6th conjugation which generally do not take either Guṇa or व्रिद्धि. (See 11., p. 81.)

† This is a nominal verb, formed from anśya by dropping the final vowel and adding अय as in the 10th conjugation.


Blessing आशीर्वादः f.
Conceited अवविचि past part.
Construct मा with निर.
Deceive था with अति and सम.

परि, deprived of, fallen, deprived.
पातित (past part. pass. of the causal of पृ) thrown.
पुकर m. a proper name.
पुनविष m. n. f. of various sorts.
बाणपथ m. (पथिन् m. a way) the way or range of an arrow.
बाहु m. the name of Nala disguised as a charioteer.
बुध m. mouse; युधाकराज m. king of mice.
बुग n. a pair, a couple; बालोबुग n. a pair of clothes.
रति f. love.
वच with प्रति, to answer.
वसृ caus. with निर, to put on a garment, to dress.
वापस caus. of वा, with निर, to extinguish.
विनष्ट past part. of नस, with वि, destroyed.
विस्मित past part. of रिस, with वि, surprised.
शब्दतद् adv. from an enemy.
शष्ठत adv. perpetually.
संभावित past pass. part. of caus. of घु with सम, thought of, thought possible.
संस्मरित् m. n. f. to be remem.
सिमह n. abundance of food.
सत m. a charioteer.
स्वस्त्रीय m. n. f. one's own.
हारिद्वार n. name of a holy place at the foot of the Himālayas.
हिमालय m. the Himālayas.
हिरण्य m. name of a mouse.

उद्र with वि and प्र, वच् 10th conj. Ātm.
End उदरे m. अवसान n. परिषाम m.; उदरे &c. in the end.
LESSON XVI.

DECLENSIONAL IRREGULARITIES.

The student should remember the terminations given at the head of Lesson XXV., First Book.

1. We will here notice only the anomalous case-forms of several nouns; the rest are to be made up by simply adding the case terminations and observing the general Sāmādhi rules. The vocative singular, except when specified, is to be considered to be like the corresponding nominative.

2. विभपा, गणुच्छ, and other nouns whose latter members, or which, in themselves, are roots ending in आ, drop the ending आ when followed by vowel terminations beginning with the acc. plural.

Sing. Dual Plur.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>विभपा:</th>
<th>विभप्यो</th>
<th>विभपा:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>विभप्यः</td>
<td>विभप्यः</td>
<td>विभप्यः</td>
</tr>
</tbody>
</table>

3. The voc. sing., the gen. plur., and the first six forms of पति are like those of हरि, and the abl., gen., and loc. sings. are पत्यः—प्यः—प्री.

4. The first five forms of सबि are सबि, सबायौः—यः—यः—प्री; the acc. plur. is सबीनः, and the abl., gen., and loc. sings. and the gen. plur. are सबघः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—स्यः—s

5. शी, धी, चू and other nouns which are derived from roots without the addition of any termination, and the nouns चू and शी change their final इ or उ, short or long, to द्वर or उर respectively before the vowel terminations. शी takes the terminations of नरी, while शी, धी, चू and other feminine nouns of this description take them optionally in the dat., abl., ger
and loc. sings., and gen. plur. The acc. sing. of श्री is श्रीयः or श्रियः and the plural श्री: or श्रियः. The voc. sing. is श्रि.

6. Feminine root-nouns in श्रृ, such as श्री and श्री, and तत्री, तत्री and लक्ष्मी do not drop the श्रृ of the nom. sing.

<table>
<thead>
<tr>
<th>श्री</th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>श्री</td>
<td>श्री</td>
</tr>
<tr>
<td>Acc.</td>
<td>श्रीयः</td>
<td>श्रीयः</td>
</tr>
<tr>
<td>Dat.</td>
<td>श्रीयः</td>
<td>श्रीयः</td>
</tr>
<tr>
<td>Abl.</td>
<td>श्रीयः</td>
<td>श्रीयः</td>
</tr>
<tr>
<td>Gen.</td>
<td>श्रीयः &amp;c.</td>
<td>श्रीयः &amp;c.</td>
</tr>
<tr>
<td>Loc.</td>
<td>श्रीयः &amp;c.</td>
<td>श्रीयः &amp;c.</td>
</tr>
<tr>
<td>Voc.</td>
<td>श्री</td>
<td>श्री</td>
</tr>
</tbody>
</table>

7. (a.) The श्रृ or श्रृ, short or long, of a root-noun is changed to श्रृ or श्रृ when it is not preceded by a radical conjunct consonant, and at the same time when the noun is preceded by a preposition as applied to the root and not the noun, or by a substantive which in the dissolution of the compound takes an oblique case; as *प्रामणी:-प्रामणी:-प्रामणी; प्रामणी:-प्रामणी:-प्रामणी; श्री:-श्री:-श्री; श्री:-श्री:-श्री. The loc. sing. of प्रामणी and other nouns ending in श्रम is formed by adding the termination आः; as प्रामणाः. Nouns like प्रामणी and सेलानी, which primarily signify a male occupation, are declined like the masculine, even when used as adjectives to qualify feminine substantives. Other root-nouns in long श्रृ or श्रृ that change these

* Dissolution :-प्राम नयतीति प्रामणी: |
vowels to \( \text{र} \) or \( \text{ः} \) as above are, when feminine, declined like नरी or वरु. For the nom. sing. of the former, see 6, p. 106.

\[
\begin{array}{ccc}
\text{Sing.} & \text{Dual} & \text{Plur.} \\
\text{Dat.} & \text{प्रये} & \text{प्रथीयाम} & \text{प्रथीयः} \\
\text{Abl.} & \text{प्रयः} & \text{प्रथीयाम} & \text{प्रथीयः} \\
\text{Gen.} & \text{प्रयः} & \text{प्रथीयाम} & \text{प्रथीनाम} \\
\end{array}
\]

उनरी, also feminine, is similarly declined.

(b) *Exceptions*—चर्यो and nouns ending in भृ; as चर्यो:-

\( \) चर्यो:-

\( चर्यो:-\) वर्षायः चर्यो:-

&c. These nouns and others that change the \( \text{ः} \) or \( \text{ः} \) to \( \text{ः} \) or \( \text{ः} \) when feminine are declined like भ्री, see 5, p. 106.

(c) *Counter-exceptions*—वर्षायः and उनरी, as वर्षायः &c.

8. गो and गो change their final आ to आ in the first five inflections, as गो:-

\( \text{गो:-} \) गो:-

&c. The acc. sings. are गाम and गाम, and plurals गा: and गा:.

The abl. and gen. sings. are गो: and गो:.

All nouns ending in आ are thus declined.

9. नै and नै: have no peculiarities.

10. रे before the consonantal terminations becomes रा; as रा:, राती &c.; Instr. राया-राम्याय-रामी:

11. अर्थि, दर्थि, तर्कित and अक्षि are to be considered as अस्त्यन्, दशन्, सक्त्यन्, and अक्षन् when followed by the vowel terminations beginning with the instr. sing., and are declined like nouns ending in \( \text{अन्त्} \). They are declined like वारे in the first two cases.

\[
\begin{array}{ccc}
\text{Nom. Acc.} & \text{अस्त्यि} & \text{अस्त्यिणि} & \text{अस्त्यीणि} \\
\text{Instr.} & \text{अस्त्या} & \text{अस्त्यियाय} & \text{अस्त्यिभिः} & \&c.
\end{array}
\]

A great many roots become nouns without the addition of any termination.

12. The changes of the final \( \text{ः} \) of a root when followed by particular consonants have been explained in Lessons IX. and XIV.

Thus in the case of विन्दु, a root-noun, the termination र ह being dropped, the र is changed to \( \text{र्} \) by I p. 49, and that to \( \text{र्} \) or \( \text{र्} \) by II, p. 58. Before अम्ब and other such terminations it is changed to \( \text{र्} \) by VI, pp. 50–51. So we have
13. The change mentioned in VII. Lesson IX. takes place before the consonantal terminations.

By this and VI., pp. 50–51, we have द्रम्याम् &c. Loc. plur. द्रुक्.

14. The first five inflected forms of अनहुः are अनहुः-हाति-हम्-होि. The voc. sing. is अनहुः. The final ह is changed to घ when followed by the consonantal terminations; as अनहुः-हाति-हम्-होि &c.

15. The nom. sing. of द्रु is शोः. It becomes शु before the consonantal terminations, as द्रम्याम्.

16. Nouns ending in the syllable हन्, such as द्रवन्, and the nouns अयम् and पुव्र् differ from other nouns ending in अन्, in lengthening the penultimate अ in the nom. sing. only. The न of द्रवन् is changed to ण when अ is not dropped; as द्रवहा-हण्णो-हण्: nom.; द्रवन्न-हायाय-हिः: instr. &c.

About the change of ह to घ when the अ is dropped, see Rule 2 c., p. 51.

17. शन्, युन्, and मध्यन् change their ब to घ when followed by the vowel terminations beginning with the acc. plur., as युन्, युः, मध्यन्: acc. plur. &c. In other respects they follow the general declension of nouns ending in अन्.

18. The first five forms of पथन् are पन्यः-पञ्याने-नः-नम्-नौ. The final ह is dropped before the vowel terminations. In other respects it follows the general declension of nouns ending in हन्; as पथ: acc. plur. पथा-पञ्याय-पिः: instr. &c. The voc. sing. is पन्यः like the nom. sing.

19. धतन् is declined similarly. क्षञ्चन् differs from these only in the non-insertion of the nasal in the first five inflection; क्षञ्चन्-क्षण्-क्षण्: nom.; क्षञ्चन्: acc. plur.; क्षञ्चन् instr. sing.

20. The ज of परिषाध् obeys rule IX. Lesson IX.
Nom. sing. परिवार्त−परिवार्त, स्र being dropped,—परिवार्त−ह by II. p. 58. Instr. dual परिवार्त + स्मार−परिवार + स्मार by the above—परिवार्त्योभ्यम by VI. pp. 50−51.

So also nom. sing. of विस्; विस−विस by IX. p. 52, स्र being dropped—विस−ह by II. p. 58. Instr. dual विस−विस−विस्योभ्यम.

Decline similarly देवेज (देवनंवच), निस, विभृष्टच, राज &c.

21. प्राच्, प्रत्यक्, उद्ध, अवाच्, सम्ध्वच् and तिर्य्गृष्ट have a nasal inserted before the final consonant in the first five inflections of the masc. The nom. sings. are प्राच्, प्रत्यक्, उद्ध, &c. Before the vowel terminations beginning with the acc. plur. and before the neuter nom. and acc. dual ह्, प्रत्य, उद्ध, सम्ध्व and तिर्य्गृष्ट become प्रती, उदी, समी and तिर्य्ग्रह惨; as प्रतीच्, उदीच्, समीच् and तिर्य्ग्रह acc. plur. masc. The feminine forms of these are made up by adding ह् to the crude thus modified, as प्राची, प्रतीची, &c.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>तिर्य्गृष्ट</td>
<td>तिर्य्गृष्ट</td>
<td>तिर्य्गृष्ट</td>
</tr>
<tr>
<td>Acc.</td>
<td>तिर्य्गृष्ट्वच्च</td>
<td>तिर्य्गृष्ट्वच्च</td>
<td>तिर्य्गृष्ट्वच्च</td>
</tr>
<tr>
<td>Instr.</td>
<td>तिर्य्ग्रह</td>
<td>तिर्य्ग्रह्यम</td>
<td>तिर्य्ग्रह्यम</td>
</tr>
<tr>
<td>Neut.</td>
<td>तिर्य्ग्रह्य</td>
<td>तिर्य्ग्रही</td>
<td>तिर्य्ग्रही</td>
</tr>
</tbody>
</table>

22. सृज, तात्वर्त, दिस् and दृष् change the final to ह or न when followed by hard or soft consonants, and to either when followed by nothing; nom. sing. सृज or सण, instr. du. साम्यम्, loc. plur. सद्.

23. Present participles of the roots enumerated in 7, p. 53, and of those of the third conjugation do not insert न before the final in the first five inflections of the masc. In the nom. and acc. plur.s. of the neuter they insert न optionally. The nom. and acc. duals of the neuter, and the feminine base are formed by simply adding ह्.

<table>
<thead>
<tr>
<th>विचरत्, prs. part. of सृज.</th>
<th>Masc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Dual</td>
</tr>
<tr>
<td>Nom. विचरत्</td>
<td>विचरत्</td>
</tr>
<tr>
<td>Acc. विचरत्वच्च</td>
<td>विचरत्वच्च</td>
</tr>
</tbody>
</table>

10
阶段性 Study of Sanskrit

Neut.

Nom. & Acc. विज्ञान विज्ञानी विज्ञानिक &c.
Fem. विज्ञानी

24. The present participles of roots ending in आ of the second conjugation, like those of roots of the 6th conjugation, insert न optionally before the र of the feminine and of the neuter nom. and acc. dual; यात्रा-यात्री or यात्रिनी n. nom. and acc. du. and fem.

25. The first five forms of पुंस्कि are पुंस्कि-पुंसक-पुंसकेत्-पुंसके-पुंसकेत्रि. The voc. sing. is पुंस्कि. The ending र is dropped before the consonantal terminations.

26. गिरि and other nouns ending in र such as पुर, पुरे, &c., and अबिष्कर्तृ lengthen the penultimate when followed by a consonantal termination, or by nothing. The र of the last becomes र under the usual circumstances. In the case of the Loc. Plur. we have the following rule:—

I. The change of र to र mentioned in note †, p. 97, F. B., takes place even if an anusvāra, a visarga, or य, यू, or ल intervene between the previous vowel and र; आशित् or आशिष्टु.

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27. अपि is declined in the plural only. The nom. is अपि. Its र is changed to र before the terminations with an initial र; अपि: instr.

28. The final र of अहि is changed to र before the nom. sing. and to visarga before the other consonantal terminations.

| Nom. & Acc. | अहि: अही-अहिनी अहानि |
| Instr.      | अहि: अही-अहिनी अहानि |

अहा and अहा: where अहि is nom. sing.

29. पूर्व, पर, अवर, दक्षिण, उत्तर, अपर, अधर, and स्व, when they indicate mere relation (in space, time, or person), and अन्तर when it means ‘internal’ or ‘under-garment’ are declined like pronouns. They are optionally so declined in the nom. plur. and abl. and loc. sing.; as पूर्विन, पूर्वि, पूर्वि, पूर्विनात, पूर्वि or पूर्विन.
30. The following ten words, which are pronouns and are declined as such, form the sing. of the nom. and acc. nenter by adding त् or द्:—अन्, अन्तर्, कतर्, कतम्, यतर्, यतम्, ततर्, ततम्, एकतर्, इतर्; as अन्यतः द्, कतरत् द्.

31. The nom. plural masc. of चरम्, अल्प, अर्थ, कलिप्य, and नेम is optionally formed like that of pronouns. नेम is a pronoun.

32. पपी, यपी and other masc. nouns ending in ई form their acc. sing. and plur. by adding म्त and न respectively.

33. The word कोद्दु is declined as if it were कोद्दु, necessarily in the first five inflections, and optionally before the vowel terminations beginning with the instr. sing. except that of the gen. plur., the form of which is कोद्दुम् alone. The voc. sing. is कोद्दी. In other respects it is declined like masculine nouns in द्.

34. The words जरा and नसरे optionally assume the forms जरस् and नसरस् before the vowel terminations; in other respects the first is declined like feminine nouns in आ and the other like nouns in अ; जरा, जरसौ or जरे &c.

35. अवेन is declined like nouns ending in वत् except in the nom. and voc. sing. When the negative particle अन् is prefixed, it is declined like आत्मन:.

36. उपनस् differs from other nouns ending in अछ (as चन्द्रमस्) in the nom. sing., which is उपनम्, and the voc. sing. which is optionally उपनन्, उपन, or उपन:.

37. Before the vowel terminations beginning with the acc. plur. the ending syllable वाः of certain nouns is changed to उः, the ओ of which with the preceding अ or आ becomes ओः, as विश्वेष: acc. plur. of विश्ववाद् द् is changed to द् &c. as in the case of तिद्, and we have विश्ववादस् nom. sing., विश्ववादस्य instr. dual, &c.

38. The श् of तुरासाद् is changed to श before the consonantal terminations.

39. दौष्ण् m. n. अस्य n. तद् m. पद् m. नस् f. माण् m. हठ् n. मांछ (माण्) n. दूष्/सू m. n. शरद् n. उद्द n आत्म n. निस्/ have no forms for the nom. and the sing. and dual of the acc. In other cases they are declined according to the general rules. The श् of माण् and मांछ is dropped before the consonantal terminations. माण् however does not drop its श् before श्.
यदा महान्वेयकारणः पाणिनि: समजायत तदा व्याकरणाशः प्राचैं कालिनिन्मातानि प्रतीताने अतेन्ये मिश्रान्यश्चान। पूर्वेण संप्रदायमुख्यः प्रन्यासरम्ये देवतांस्तैः श्वारी।

विष्ण्वसम्बन्धः पुनःश्राधः साशाल्य इत्येकः शाख्यविन्द स्वप्न्ये कलौ प्रतिविश्व इन्हयपे वदिन्त।

विष्णुविधावर्यम्भरः पुर्णं चारिकर्थ मन्यान्यः पद्धति। अन्तरां विन्य पत्यपरी तस्मै प्रकृतिः।

प्रजायेभ्यो वद्धः राजः भिष्मः कुलं प्राणांश्व वदित।

पूर्वेण श्राधः कोमचे राजानीयते तस्य धूर्याचार्यतेन राजानुमपावहरे युः।

युः बुधेः शाश्वे संस्किरते।

पत्या परित्यक्ताविधवा वा यान्यं पत्त विन्दते ता पुनःसूर्यान्ते।

दिविन्या संस्कारार्थार्थार्थार्थै दाशर्यो रामे गुणा:।

तत्स्याधार्बेवः स्वयं खलचं पद्धतो जना अश्वान पञ्चं प्राप्त:।

इन्द्रियं वा पत्रदिर्मेऽकः यहिं। यद्भाभविश्वातीन्द्रियेऽवा।

संस्किरताधिपति।

मधुराभिगीतिः साहुः साम्प्रदायाः गोविन्दः। स साधुः

तमावीर्मित्तरलत्त्वेः प्रदेशे जगाम।

अन्तः रशः संस्कृतात।

एकः शाश्वः सम्यक्षातः सम्यक्ष्यक्ष्यः स्वर्गो लोके कामचुभवतीति वैष्णवकर्णानां प्रतमः।

पुणेणहि पुरोपास्ते राज्येभिषेषेच मन्यं चेम भुव।

* See Art. 4 Lesson XVII.
† The sacred plant Soma is often spoken of as राजा or king. The subject of अपावहरे: is स्रविन्दुः, understood.
‡ This refers to the person who is sprinkled over with water or curdled milk.
§ तद् is here equivalent to 'therefore.'
|| When the victim is killed at a sacrifice its blood is given away to evil spirits. तद् is a termination optionally used to form the 2nd and 3rd pers. sing. of the Imperative, when the sense is that of an expression of wish or desire. It is a weak termination.
याबिरिन्द्रभ्येश्वरजापति: सौम्य राजानन्यां यम्म संतु ताम्रिक्क्रियाभिषेकाश्माम सन्धां राज्यं त्वमधिराजो भवेद्।

देवसुरा वा पशु लोक्तु संयातेर। त पतस्यं प्राच्यं दिश्येतेर तास्तंतसुरा अजयन्। ते दृष्टिंस्यं दिशिं येतेर तास्तंतसुरा अजयन्। ते सतीच्यं दिशिं येतेर तास्तंतसुरा अज-यन्। ते उद्येच्यं दिशिं येतेर तास्तंतसुरा अजयन्।

आदित्यचन्द्रवांनोनरामध धौम्येपो हुद्यं यम्मध।
अहर्ष्य राजिण्य उमेच च संख्ये सर्थापि जानाती नरस्य स्वतंय।

अवध्यं नवहरे देवे दुर्खमें च यमं दिपिपि।
हास्यं नायाग्रिन्नियांति पद्मुसापिद्दहं।
सत्यं संस्कृतिमयं दुः: लै: पूर्णं निर्न्तरं।
यतस्तत्तचतिरेरेण नायार्तिमचिर्विहायते।
अनित्ये प्रयम्यचालसे संसारे चक्रवहतौ।
पाथि संगतमेवैतत्स्ताया माता पिता सखा।
हुदी विद्य द्वात्यथं प्रया संतप्यते जनः।
पीडितोपिं हि मेघाणि न तां वाचुदृढते।
तस्य प्रृथक प्रसृतंधरे धर्ममें: प्रसृतयते।
प्रतीति विज्ञं धर्मं: स च प्रस्वति ध्रीयम्।
गहते न तथा भारं चाण्डां च न गहति।
गहंत्यार्घ्ये महं यथासौ क्रियां नयम्।
हंते मर्तरि वैज्ञानिकमिन्ति तदरिक्यः।
अस्त्रांशुभिस्तासा निद्राणति नयनानि च।
द्वात्यस्तू धनं भूरि ब्रह्माण्यं दिनेदिने।
दद्वे ब्रह्ममानस्तमे संतुष्या नित्ययागिन:।
असौ स्वाश्वामलोपिपि कर्त्थे नामनो गुणान्।
क्वथानां जना एव तस्य तान्त्रिकुतान: गुवि॥
When Bharata was crowned, he gave cows to Brāhmaṇas by hundreds. Dirghatamas saw him giving them.

In former [पुर्व] times, Brāhmaṇas used (ate) cows’ [गो] flesh and goats’ flesh.

* This sets forth the period of possession or enjoyment necessary to constitute ownership in the case of men and the lower animals.
† Said to King Dushyanta by his charioteer when he was pursuing an antelope.
The Northern [उद्द्धरण] people regarded slavery as inhuman and fought with the Southern [अवतारण] to root it out.

Us'anas [उस्तानस] was the preceptor of the Asuras and Brihaspati of the Devas. There exist works on politics of which they are the reputed authors.

They began to excavate the hill, and effected it after many days [अहनृत instr.].

The headman of the village [ग्रामजी] was asked by the commander whether he would give grain to his army.

The hut near Chitrakūṭa was built by the recluses [परिश्राम] that dwelt in the vicinity.

Women [क्षी] shall bring up (take care of) children, and men [पुरुष] shall acquire money by hard labour.

Dīlīpa's horse was once taken away by Indra [इण्डृ or मधवन].

In the beginning there were waters [अप] only. On these waters appeared the self-existent [स्वयंत्र] Brahmā, and by that self-existent being all these things were created.

He is blind of one eye [अख].

The honey in the flowers of the Kunda creeper has been drunk by bees [मदुचिद्र].

Idols are made of the bones [आखि] of elephants.

He who walks by the path [पथेन] of truth attains prosperity.

In Greece there were two hills which were called "dogs' [पन्न] heads."

Thou art commanded by thy husband [पति] to give money to the poor.

His companion [सति] having gone to Kāsī, he lives here alone.

The name of Aryaman occurs in Zend religious books.

Give me any one [एक्तम] of those books.

Brāhmaṇas repeating the Vedas are like frogs [वर्षोत्प्र] croaking in the rains.
VOCABULARY XVI.

आदि n. the eye.
अजस्र m. n.f. continuous, frequent.
अत्यधिपम adv. exceedingly, greatly, very much.
अदृश्य m. n.f. wonderful.
अघर m. n.f. pron. lower, low.
अघरम m. a wicked action.
अगुष्ठ m. an ox.
अनल m. fire.
अवन m. wind.
अप्र f. water (used in the plur.)
अपर m. n.f. pron. other, another.
अपवाद m. one who does not speak or teach.
अपेमन m. name of a deity, one of the dead forefathers.
अर्ध m. a horse.
अर्घ m. n.f. pron. hinder, posterior, inferior.
अवश्यम adv. certainly, inevitably.
अवाज m. n.f. southern.
अस्न m. blood.
अस्त्र m. blood.
अहस्त m. a day.
अमिध m. n. flesh, bait.
अबिज्ञ f. a blessing.
आसन m. the mouth.
आसय n. the mouth.
आसुद m. a battle.
इतिन n. vigour (of limbs).
ईं 1st conj. Prasam. and 10th conj. with उद्द to utter, to speak.
उद्द m. n.f. pron. upper, subsequent.
उद्य m. n.f. northern.
उद्वन n. water.

उदाति f. loftiness, magnanimity.
उद्व m. a name of the preceptor of the आसरस.
उद्वजन m. a name of Indra.
उपाद m. n. head, skull. [wish.
कामवृक m. n.f. one fulfilling any कालकर m. a bow; with अविज्ञ m.
काल m. n. one who has his bow strung.
काल m. n. a kind of white कुल n. a family.
कू न with अप and आ to remove; with अविज्ञ, to aim at; अविज्ञ हaving aimed at, i.e., referring to; with सम, * to adorn, to refine, to educate.
कृष्णास m. an antelope.
कित्त 4th conj. Prasam. to be or become wet or damp.
कित्तन 1st conj. Prasam. to lament.
कित्तो m. milk.
कित्त 1st conj. Prasam. and 10th conj. to think meanly of, to spurn.
कित्त f. speech.
कित्त 1st conj. Atm. to think meanly of, to spurn.
को m. a bull; f. a cow, speech, the earth. [of a village.
कामकी m. the leader or headman कोल m. the moon.
कामक्षित m. n.f. (कामष्ट लike a wheel) one whose movement is like that of a wheel, ever-ro-
चन्दन n. sandalwood. [volving.
चरित past part. pass. of चर, practised or done.

* स is prefixed to न when it is preceded by सम and means “to adorn” or “to collect”.

SECOND BOOK OF SANSCRIT.
चावंतित past part. pass. of चर्च, beameared.

चण्डाल m. a pariah, an outcast.

चवव्दृणि f. a beautiful woman, a belle.

चेतन n. the heart, intellect.

जन with सम, to be born, to flourish.

जालya n. dullness.

जदरिका f. a wife of his enemy.

ख्यातिरिक्त m. (ख्यातिरिक्त m. exclusion) its exclusion or absence.

खच्छ f. a musical instrument, lute.

चप्प 4th conj. अंिम. with सम, to be pained or afflicted.

तरी f. a boat.

तात्त्व m. n.f. like that; adv. in that manner.

निर्भी m. a lower animal; m. n.f. horizontal, sideways.

परसाद m. a name of Indra.

निंदा f. light, splendour, brightness.

म्व m. a tooth.

मद्व pres. part. of द्व, to give.

माधव m. n.f. pron. southern.

म्बुत m. curdled milk.

मारारिधित m. son of Das'aratha.

दिव f. a day, heaven.

दिस्फ. f. direction, quarter.

दुःख m. n.f. difficult to be controlled or put down.

द्रुज f. sight, an eye.

देववेश m. n.f. worshipper of gods.

देवपन m. n. an arm.

दीप f. heaven.

दीपी f. intellect.

पुर f. a yoke.

नक m. a crocodile.

नाे प m. n.f. perishable.

नास f. the nose.

निखती adv. verily.

निर्म्वतासम adv. without interval, closely.

निर्धार m. a god.

निर्तें m. n.f. wicked.

निश्च f. night.

पह 1st conj. ग्रस् to repeat, to read.

पति m. master, husband.

पालन m. a path, a way.

पद m. the foot.

परस m. the sun, a protector.

पर m. n.f. pron. another, other.

परिस्थित past part. pass. of स्थान with परि, abandoned.

परिःस्थित m. a recluse.

पिनाकिन्न m. a name of Śiva.

पुर m. a man.

पुनः f. a widow remarried.

पुर f. a town.

पुरोङ्ग m. a family priest.

पूर्ण past part. pass. of पूर, filled, full.

पूर्व m. n.f. pron. former, eastern.

पुरुष f. an army. [with प्र.

प्रचुण past part. of सम to fall.

प्रजापिरङ्ग m. n.f. (प्रजा f. subjects, पीवः n. oppression, and ज, from जन, arising) arising from the oppression of the subjects.

प्रतिरिष्ठ past part. pass. of सिद् with पति, forbidden, prohibited.
प्रत्येक m. n. f. western.
प्रवी m. n. f. keen, acute, talented.
प्रयुक्त past part. pass. of प्रयोजन with प्र, used.
प्राच्य m. n. f. eastern.
पियसतावस m. (संवास m. dwelling together) dwelling together of beloved persons, the company of beloved persons.
फल 1st conj. Param. to bear fruit.
भ्रष्ट past part. pass. of भ्रष्ट, broken down, run away (from the field).
भ्रष्ट with तित, to divide.
भुजा m. a serpent.
श्रापक f. possession, enjoyment.
शून्य f. the earth.
शून्य with परित, to despise, to treat contemptuously.
शून्य f. an eyebrow.
मथन m. a name of Indra.
मधित्र m. a churning handle.
मधुलिंद m. a black bee.
मांस n. flesh.
मांस n. flesh.
मानोवति f. (मानं m. respect.) loftiness of respect, great self-respect.
मात्र m. a month.
पुजारपालिन m. n. f. following or pursuing an antelope.
युद्ध with सम, to struggle.
यम m. the god of death, the deity presiding over death.
यथ a. m. a way.
या with तित and नित, to go away, to pass away.
राजा 1st conj. Param. and Atm. with ति, to shine.
राजा m. a king; m. n. f. shining.
राजा m. wealth.
राजुण्य n. beauty, loveliness.
राजुण्य m. a frog.
वाष्प m. fire.
विद्वदत्त m. n. f. wealthy.
विद्वदत्त past part. pass. of विद्वे, pierced, struck, wounded.
विद्वदत्त m. a man of the mercantile caste; f. subjects, people.
विद्वद्ध m. the protector of all, God.
विद्वद्धादु m. the protector or supporter of the universe.
विद्वद्धत्र m. the creator, Brahmā.
वृत with आ, to turn round, to turn back.
वृत्त m. killer of वृत्त, Indra.
वृश्चिक m. a scorpion.
वृश्चिक n. agony, affliction.
वैयक्तिक n. a grammarian.
वैयक्तिक n. grammar.
वट m. n. a cart.
वटन n. animal dung.
वटोत्त्म m. a conch-blower.
वस्नेश ad. slowy.
वस्नेश m. (वस्नेश f. the night) the lord of the night, the moon.
शी f. wealth, goddess of wealth.
श्री m. a dog.
शापद m. a beast of prey, a beast.
शय्या m. a friend, a companion.
श्रेयसतत्त्व m. n. f. (श्रेयसतत्त्व f. number, अतित m. n. f. gone beyond) innumerable.
SECOND BOOK OF SANSKRIT.

संतुष्ट past part. of तुष, with सम, pleased, satisfied, gratified.
संप्रदाय m. a custom, a traditional observance.
संस्तृतिगताः f. (संस्तृति f. this world, worldly existence, गति f. a pit) the pit of this world or worldly existence. [virtuous.
सतान्तगति f. company of the सत् with आ 1st conj. Parasm. to approach, to come to.
सत् with प्र (in the causal) to please, to propitiate.
सवृद्ध adv. at once, immediately.
स्वयं m. n.f. good. [peror.
संग्राज m. a great king, an em-

लाभार्त adv. in the presence of in sight of.
च 1st and 2nd conj. Parasm. with प्र, to produce.
च 2nd and 4th conj. Atm. with प्र, to produce.
चुज with सम, to bring in contact with, to unite with.
ची f. woman, wife.
चुम् m. n. summit.
स्वमान denom. Atm. to be in a dream, to speak in a dream.
स्वयंभू m. n.f. self-existent.
हस्तष्ठ n. smile, laughter.
ह with उप and अव, to take down.

Acquire अर्ज्ज 1st and 10th conj. with उप.
Beginning अग n. आदि m.
Blind अत्य m. n.f.
Bring up, causal of दृष्टि, दर्शय, with सम्, पोषण or भरण कृ.
Build मा 3rd conj. with निः.
By hundreds तलत: ind.
Call या with अभि; अभिषिद्ध called.
Croak रच 1st conj. Parasm. with आ.
Dirghatamas दीर्घतमस् m. name of a Rishi.

Excavate खार with उद्; भलेनितम inf.
Grain धान्य n. [उकसोऽि कमे.
Inhuman मानवात् m. n.f. निर.
Politics नीतिगाढ़ n.
Rains वषो plur.
Religious book धर्मगंधम् m.
Reputed अभिमत past part.
pass. पुसिद्ध past part.; कहौऽिऽि
नाभिज्ञेता, reputed as authors (two).
Slavery दास्य n.
Truth कङ्त m.

LESSON XVII.

NUMERALS.

1. The following is a list of the Sanskrit cardinal numerals:—
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1 एक One 11 एकादशन् Eleven
2 द्वी Two 12 द्वादशन् Twelve
3 ती Three 13 त्रयोदशन् Thirteen
4 चत्वार Four 14 चतुर्दशन् Fourteen
5 पञ्च Five 15 पञ्चदशन् Fifteen
6 षष्ठ Six 16 षष्ठित्वं Sixteen
7 सप्त Seven 17 सप्तदशन् Seventeen
8 अष्ट Eight 18 अष्टादशन् Eighteen
9 नव Nine 19 नवदशन् Nineteen
10 दश Ten

20 बिष्णति Twenty.

Up to नवदशन्, these numerals may be considered as adjectives, i.e., they take the number and case of the noun to which they are applied and the first four, the gender also.

2. बिष्णति Twenty पशि Sixty
   बिष्णति Thirty समति Seventy
   चत्वारिष्णति Forty अशीति Eighty
   पञ्चाशि Fifty वसति Ninety

These may be considered as substantives. They are all feminine; the noun to which they are applied may be of any gender. With a plural noun they are used in the singular, as बिष्णतवार्णवण: 'twenty Brāhmaṇas.' They have duals and plurals like other nouns, but when these are used, the construction is different: ब्राह्मणान बिष्णति 'two twenties of Brāhmaṇas'; ब्राह्मणान बिष्णतवण: 'many twenties of Brāhmaṇas.' The singular may be used similarly; as ब्राह्मणान बिष्णति: 'one twenty of Brāhmaṇas.'

3. The numbers intermediate between any two of these are formed by prefixing एक, द्वितीय &c. up to नवन् to the lower; but the ninth intermediate number is generally made up by prefixing एकोन* to the higher. In making these compounds the final न् is invariably dropped; द्वि becomes द्वि, द्वि, द्वि: and अष्ट, अष्ट. But the three latter changes are optional in the case of चत्वारिष्णति, पञ्चाशि, पशि, समति and वसति; and do not take place at all in the case of अशीति. These numerals

* एक+उन=less by one.
also follow the constructions explained in the preceding paragraph. एक्स 'a hundred' is a neuter noun.

31 एक्समिनेट Thirty-one 42 द्वितीयमिनेट Forty-two
32 द्वितीयमिनेट Thirty-two 43 द्वितीयमिनेट Forty-three
33 तृतीयमिनेट Thirty-three 44 तृतीयमिनेट Forty-four
34 चतुर्थमिनेट Thirty-four 45 चतुर्थमिनेट Forty-five
35 पञ्चमिनेट Thirty-five 46 अष्टमिनेट Forty-eight
36 षष्ठमिनेट Thirty-six 47 अष्टमिनेट &c.
37 सवत्रिष्ठमिनेट Thirty-seven 48 अष्टमिनेट &c.
38 अष्टत्रिष्ठमिनेट Thirty-eight 49 अष्टमिनेट Eighty-two
39 नवत्रिष्ठमिनेट-यक्षीन Thirty-nine 50 अष्टमिनेट Eighty-three

DECLENSION.

MASCULINE.

4. एक is declined like a pronoun; as an indefinite pronoun in the sense of the English one in "the great ones of this country," it has the dual and the plural. एक has the dual only, and in declining is to be considered as एक, i.e., as a noun ending in एक; एक nomin. and acc., एकमा instr., dat., and abl., एक्स: gen. and loc. एक and the other adjectival numerals are declined in the plural only. एक follows the general declension of masculine nouns ending in एक. The genitive only is peculiar; it is एकाणाम.

The nom. of एक is एक्सार: and the gen. and loc. एक्सार्थ and एक्सार्थ. The rest are regular.

After the other adjectival numerals the nom. and acc. terminations are dropped, the final एक is eliminated here as before the consonantal terminations, and the एक of एक्स is lengthened in the genitive; as पञ्च nom. and acc., पञ्चमि: instr., पञ्चमि: dat. and abl., पञ्चमि: gen., पञ्चloc.; पञ्च or पञ्च nom. and acc., पञ्चमि: instr., पञ्चमि: dat. and abl., पञ्चमि gen., पञ्च loc. कति 'how many?' is similarly declined.

एक्स is also declined in another way; एक्स nomin. and acc.

* Here the initial एक of एक्स is not changed to the corresponding lingual. For the rule is, that dentals are not changed to linguals when they follow a consonant of the lingual class which is at the end of a word or grammatical form as, पञ्चेक, पञ्च लक्ष.
अहासि: instr., अहाय: dat. and abl., अहास loc. There is no difference in the genitive.

Feminine.

5. एका and द्वा are declined like सवृ. The feminine forms of वि and चतुर are तिस्म and चतुर्स, which are thus declined:—

तिस्म: and चतुर्स: nom. and acc., तिस्मत: and चतुर्सत: instr.,

तिस्मृम्य: and चतुर्सृम्य: dat. and abl., तिस्मणाम and चतुर्सृणाम gen.,

and तिस्मृ and चतुर्सृ loc.

The feminine forms of other adjectival numerals are not different from the masculine.

Neuter.

6. एक एकम एकम

द्वि द्वे द्वे

ति तौ तौ

चतुर चत्वारि

Nom. and Acc.

The neuter forms of other adjectival numerals are similar to the masculine.

7. The ordinals corresponding to एक, द्वि, ति, चतुर, and पच are प्रथम, द्वितीय, तृतीय, चतुर्थ and पच. Instead of प्रथम, अधिम

and आदिं and of चतुर्थ, तृतीय and तृतीय are also used. From

the other cardinal numerals up to द्वन्द्व inclusive, they are formed by dropping the final न and adding म, as पचम: &c.; and after द्वन्द्व up to चतुर्दश, by simply dropping न, एकदश: &c.

8. The ordinals from विंशति and the other substantival numerals, and from their compounds, are formed by adding तम; as विंशतितम:, एकविंशतितम:, विंशतम:, एकविंशतम:, &c. Another way is by dropping the ति of विंशति, and the final consonant of the rest. Where there is a final vowel, that vowel is changed to आ, but only in compound numerals, the simple ones forming their ordinals in the first way, as विंश:, एकविंश:, विंश:, एकविंश:, पचिम:, एकपचि:—एकपचितम: &c. शत ‘a hundred’ has शतम.

9. The feminines of प्रथम, अधिम, आदिम, द्वितीय, तृतीय, तृतीय and तृतीय are formed by adding आ, and of the rest by changing the final अ to हे, as प्रथमा, द्वितीया &c., and चतुष्ना, पचनी, एकविंशी, एकविंशतिमी &c.
10. The nom. plur. of प्रथम m. is प्रथमे or प्रथमाः; and the dat., abl., gen. and loc. sngs. of द्वितीय and दूसरी or द्वितीया and दूसरीा are optionally like those of pronouns ending in अ or आ, as द्वितीयस्य or द्वितीयाय &c.

11. Adverbs of definite frequency are formed from numerals by the addition of त् to हि, मि and चतुर्द्वे and छतुस्तरे to the rest, before which the final न is dropped. For एक we have स्त्रूत ‘once.’ Ex. हि: ‘twice,’ मि: ‘thrice,’ चतुर्द्वे: ‘four-times,’ चतुश्तरे: पदश्चूत: &c.

12. The termination यत् is applied to य, तद् and एतद् and यत् to इत्य and तित्, in the sense of ‘as much as.’ The three former become या, ता and एता, and the two latter ये and ति; as तात्, ‘that much.’ तातव: masc. nom. sing.

पञ्चाशतो भ्रात्राणोऽय: प्रथम ह्रणवकारस्य हदावति।
गुरोऽ: परिचयं कुर्वेतस्तस्मि ख्रिस्त्वारिगाद्वचनि व्यातियः।
चतुर्द्वो वियाकारवृत्तं कलाय चन्द्रपीठोऽक्षिष्टत।
चतुर्हारम्* प्रयोत्स्य पादाः हे शौर्य सत्य स्तर्यम्।
शास्त्राणि ह्रणपर्णेऽर्धम्यां तत्थो देवकी ह्रणं लघुवे।
ति: सस्त्रत्वं पर्शुराम: प्रृथ्योपाणिस्त्रियायकरोत।
सस्त्रयो सामिघेतिर्नमूहात।
ता पत्र: सस्त्रोऽन्वाय:। तात्सः ति: प्रथमामन्याय बिडुष्ट्रां
तां पकाद्राः संपतत्सर।
कययास्तिद्वाः देवा अधी वसल पकाद्रा रुद्रा राजाशाविधया: प्रजापेनिष्ठ चवस्त्वारकः।
||सतमित्र्योमायुक्तामस्य|| शतात्सः पुरुष आयुष्येकैत्यं**

* Nom. plur. of शूक m. Vedic.
† Nom. plur. of शूक m. Vedic.
§ This is repeated when the sacred fire is kindled. It contains a description of the imaginary shape of the fire-god.
¶ The nominative of this is त्रोत, understood. This refers to the repeating of the verses by the Hotā at a certain ceremony.
|| At the ceremony called प्रतस्तुवारक, which forms a part of the Agniṣṭoma sacrifice, a great many verses are repeated by the priests. The number of these is determined in this passage. For instance, first, he says, ‘If the sacrificer desires a long life, one hundred verses should be repeated.’ Then follows a reason for this; and so on.
¶ This qualifies यज्ञाय or sacrificer, understood.
** This refers to the यज्ञाय.
On the 27th day of the month a conclave of Pañḍitas was held.

At that time ninety-nine men were examined, of whom fifty-four were found to be good grammarians.

The Pañḍitas say that there are eighteen Purāṇas and twenty-four Smṛitis.

Originally there were three Vedas—Rigveda, Yajurveda, and Śāmaveda; afterwards there came to be four.

* तद् is here equivalent to तस्याद्.
† The subject of this is the priest होता, understood.
‡ In the Vedic dialect, a preposition need not be immediately prefixed to a verb; several words may intervene.
§ This is a deviation from Pāṇini. See last Lesson, Art 3.
There are now two principal branches or S'âkhâs of Yajurveda.

The Smrîti of Manu is in twelve chapters, and in the seventh the duties of kings are enumerated.

On the tenth of the bright half of Āsvîna, people in the Deccan give to each other leaves of the S'amî tree, calling them gold.

All enemies were killed by the five Pândavas.
Râma cut off the ten heads of Râvana.
He gained proficiency in the four learnings (lores), six S'âstras, and sixty-four arts.

Thrice I told him to depart, and when he did not do so, I gave him a kick.

The Hindus believe that there are eight guardians of the eight different quarters.

Of the eighteen Parvans of the Mahâbhârata, the third is the best, because it contains many pleasant stories.

The doctor has directed me to take this medicine for forty-two days.

I have studied seventeen cantos of the Raghuvamśa, seven of the Kumârasambhava, nine dramatic plays, and eighty-six pages of Patanjali's Mahâbhâshya.

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VOCABULARY XVII.

अद्वितिय m. n. f. destitute of अनारुप m. not beginning. [निय.]
अदुभय pot. pass. part. of वच्च with आह, to be recited.
अन्तगमन n. going to the end.
अस्वाद (आह and आह) he recites, repeats.
अवस m. a year.
अर्ककोटि f. (अर्थ n. half, कोटि f. ten millions) five millions.
अहोरात्र m. day and night.

आयुष्काम m. one wishing to live a long life.
इ with द्वति, to pass away.
उत्तम m. n. f. last.
उपनायन n. the ceremony of the investiture with the sacred thread.
काल f. an art.
कार्य n. business, work.
कौटित with परि (from कृद 10th conj. to tell ) enumerated.

* See note p.
Asvina आस्विन m. name of a
month.
Bright half (of the lunar
month) द्वारक m.
Calling अभिध्व प्रेष. part. of
या with अभिध्व.

Canto संग m.
Conclave समाज m. परिषत f.
संग f.
Doctor विद्वान m. वैतं m.
Dramatic play नाटक n.
Duty धर्म m.
Enumerated परिक्रित past part. pass. परिगणित past part. pass.
Found उपदब्ध past part. pass.
सममित past part. pass.
Good समीचीन m. n. f. निपुण m. n. f.
Guardian of a quarter दिक्पाल m.
Held (as a meeting) मिलत past part.
[ a kick.
Kick खता f.; खत्या प्रहरति gives
Kumārasambhava कुमारसंभव m.
name of a poem by Kālidāsa.
Lore विषया f.
Mahābhārata महाभारत n. name
of an epic poem celebrating
the quarrels and wars be-
tween the sons of Pāṇḍu and
Dhrītarāṣṭhra.
Originally अगे loc. sing. of अग्र,
आदौ loc. sing. of आदि.
Parvan पर्वम् n. a section, a canto.
Purāṇa पुराण n. name of a class
of works containing legen-
dary accounts of many things
and of a religious and ritual-
istic character.
Raghuvaṁśa रघुवंश m. name of
a poem by Kālidāsa.
Rigveda रष्ट्वेद m. name of a
Veda.
Sāmaveda सामवेद m. name of a
Veda.
S'ānī सनी f. a kind of tree.
Yajurveda यजुर्वेद m. the name of a
Veda.

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LESSON XVIII.

COMPARATIVE AND SUPERLATIVE DEGREES OF

ADJECTIVES, &c.

1. द्रष्ट is a termination of the comparative degree and
dृष्ट of the superlative. Before these the ending vowel of a
word, or the ending consonant, if any, with the preceding
vowel, is dropped; as कुष positive, कुषीयस comparative, कुषी
superlative; महत pos., महीयस comp., बलिन pos., बलीयस comp. &c.

These terminations are applied to adjectives of quality and not
to participles and other verbal derivatives, as: तर and तम (men-
tioned below) are.

2. The क occurring in the words द्रष्ट, मूढ, भृष, रूष, तृष
data परिद is changed to र as प्रष positive, प्रषीयस comp., and
प्रषीय sup.

3. The final syllable (i.e. the last vowel with the prece-
ing consonant) of the words स्थूल, दूर, हस्त, धिप, and छुट, and the portion वन of युवन are dropped, and the preceding vowel takes गुना, as स्थूल pos., स्थूलीयस comp., and स्थूलिष sup.

The possessive terminations, मत, वत and विन, to be presently mentioned are dropped; as वाडवत pos., वाडीयस comp. and वाडिष sup.

5. The following is a list of the irregularities:

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>प्रशस्य</td>
<td>praiseworthy</td>
<td>उपयोगस्य</td>
</tr>
<tr>
<td>हद्द</td>
<td>old</td>
<td>उपयोगस्य</td>
</tr>
<tr>
<td>अनितक</td>
<td>near</td>
<td>निदेश स्य</td>
</tr>
<tr>
<td>नाद</td>
<td>firm, well</td>
<td>नाबीयस्य</td>
</tr>
<tr>
<td>प्रिय</td>
<td>dear</td>
<td>प्रेश स्य</td>
</tr>
<tr>
<td>स्थिर</td>
<td>firm</td>
<td>स्थिर स्य</td>
</tr>
<tr>
<td>स्फिर</td>
<td>thick, much</td>
<td>स्फीयस्य</td>
</tr>
<tr>
<td>गुहि</td>
<td>heavy</td>
<td>गुहि स्य</td>
</tr>
<tr>
<td>उहि</td>
<td>wide</td>
<td>उहि स्य</td>
</tr>
<tr>
<td>बहुिद</td>
<td>many, much</td>
<td>बहुिद स्य</td>
</tr>
<tr>
<td>दीयिे</td>
<td>long</td>
<td>दीयिे स्य</td>
</tr>
<tr>
<td>बहि</td>
<td>many, much</td>
<td>बहि स्य</td>
</tr>
<tr>
<td>युवन</td>
<td>young</td>
<td>युवि स्य</td>
</tr>
<tr>
<td>अल्फि</td>
<td>small</td>
<td>अल्फि स्य</td>
</tr>
</tbody>
</table>

6. The comparative ending in श should be declined in the manner shown in Lesson XXVII. First Book. Its feminine is formed by the addition of आ, and of the superlative by affixing आ; as कनीयापी, कनिधा.

7. ति is another comparative termination, the superlative termination corresponding to which is तम. These are applied not only to adjectives but to nouns, particles and other indeclinables and verbs. In the last case they take the forms तराम and तमाम and also when added to indeclinables, except in those instances in which, with the terminations, the indeclinables form adjectives. The words to which these suffixes are added undergo no change.
Ex.—का pos. का तरः, का तमः; पाचकतरः, पाचकतमः; पचतिरामः, पचतिरामः; उच्चैतरः, उच्चैतमः; उच्चतरः, उच्चतमः: adj. उच्चतमः: adj.

8. The feminine of adjectives ending in तर and तम is formed by affixing आ.

9. Derivatives signifying the ‘possessor’ of the thing expressed by the base are formed by affixing मत to substantives; as धीमत ‘talented,’ from धी ‘talent.’

10. The म of this termination is changed to व when the base ends in म or अ (short or long), or has either for its penultimate; as यनवत् ‘wealthy,’ from यन ‘wealth’; विवावत्, यवावत्, यावत्, इववत्, वसीवत्.

There are a few exceptions, as यवत्, यूवित्, &c.

11. To substantives ending in अ the suffix हन is also added in this sense, before which the preceding अ is dropped; as दणिन, धनिन, &c. वन is another termination having this sense. It is applied to some nouns; as यवाचिन.

12. दृश m. n. f. and दृष m. n. (दृशी f.) are appended to pronouns in the sense of ‘like.’ The final letter of the base is dropped and ठ added to it; as ताभ ‘like that,’ सवाध ‘like thee.’ हद्ध and किन्त्र become ह and की; as दृश्च.

13. The verbal or other forms of क, ख, or sometimes अ, are added to a noun or an indeclinable to express the ‘doing or being like’ the thing denoted by the base.

14. a. The ending अ or आ is changed to ह, except in the case of an indeclinable. b. The preceding त or ब is rendered long, and c. क (short) is changed to स. d. Final न and the अ of मनस, अरस, बनस, चेतस, रहस, and रजस, are dropped.

Ex.—पनीकरोति, पनीवति, ग्रहियति, पल्लहकरोति, स्वविमत्तम, रुचिसहस्त, पत्रववत्तम, मानीकरोति, विवाहुता f.
निःशेषसाय कर्मपथाज्ञानमार्गः साधीयान्। श्रेष्ठतः सर्वेषषा भक्तिमार्गः।

परमात्माणोर्ज्ञित्वा इत्यादिमहतोपि मद्यियान्वर्त्ते।

भारतेश्वर्वः पाण्डवः श्रणात्मायाद्वीरीयांसः किं तु तेषां घोषसमाजो गरीयान्।

दुःखितस्य वृत्तान्तात्श्रवणान्तर्भिं भवति हर्यर्यशक्तिमार्गः प्रहाद- त्यनामः।

यो महाकर्ममणिर यथाविभिः करोति स प्रजावाणिशुमार्गस्तेजस्वी ब्रह्मचर्येतिर यज्ञसंस्कर्थ भवति।

विष्णुमृण्येऽपकारशतुप्राप्त्या आसनं। तेषां ये मध्यमहेषदृढः-

ताज्ञापार्थिनां संप्रविविषाति। जनीयोभिः पशुंविषाण्या कलह चकुः।

सर्वाः प्राङ्ख्यु भागीरथी ब्राह्मणो बिस्तरे वरिष्ठा क। तस्यः लिङ्गं प्रयुक्ताः। भूतिचरम्। पवेतेव दिमाल्यः प्रभिध्वः।

अहो दीर्घतीमतोपि विभक्तिनीयः यणो वधुः।

इद्धि मे मन्द्रामाणि यज्ञ केवलं भविष्यितर्रो दायक्योरिपि।

हा सौम्य हर्वृणिक पुत्रस्त्वाध्यायाः सामोहितोपकारिणः सं-भवोऽसिस्वागतः।

नैतिय्यः कतर्को गरीयो यद्य जयेम यदि च नो जयेयुः।

नेवः मे जटा नातु चेतानुः कचानां कलाप दत्तवीत्तका- चित्तः।

दासीभूतां सर्पणां जननयः लेषां कुर्वेती सप्तारं बन्धनानु- मोच गरुधः।

तपस्वरनरावणः स्तीयानि नव शिरांसि शिवायोपायनीचका- रेति भ्रुपुः।

प्रि-प्रिय-प्रि-प्रिय-मर्य-स-प्रासादः स्व-भूमि प्रवेशिते-स्व-चर्चात्यनाद्वीसमेयानामाति उभार्यास्वरेहः।
Kausalyā was the eldest [श्रु] of the three wives of Dus'aratha; and Kaikeyī the youngest [युवन].

Sitā's bodily form was more slender [रज] than Dranpadi's.
That the greater [प्रह] is equal to the less [कछ] is absurd.
In running, the horse is the swiftest [आद] of all animals.
The virtuous [सदा, धृष्य] are happy [छव] and deserve respect.

Rukmīni was dearer [प्रिय] to Krishṇa than Satyabhāmā.
When one's luck is bad, even his relations become (as if they were) his enemies [विपड].

What is he called who has wealth [वह], or fortitude [चैत], or fame [यश, कीर्ति], or land [भूमि]?*

All should become as of one mind [एकचित] and having taken this net should fly off.

Indra was the mightiest [अजस्विन] and most powerful [वधन] of all the gods, and therefore they crowned him king.

The sense of the original passage is rendered (as if) clear [विपड] by a commentator, and sometimes mystified [छव].

Damayanti was the most beautiful [छस्न, चाल] of all the women of the time, and the most devoted [भक, अभूरक] to her husband.†

Thy heart has at this moment melted (become as if a liquid [छव]) through affection.

The bullocks that are fastened to the yokes of carriages are fatter [पीव] than common ones.

* The student should answer this question.
† Loc. or Gen.
O Sītā, there is not another woman like thee [त्तद्], so pure, so simple, and so loving [अनुव्रत, प्रणय], and not another man like me [मद्], so ruthless and so cruel.

VOCABULARY XVIII.

अनु m. n.f. little; m. an atom, a small particle.
अवस्था ind. below, down.
अध्यात्म m. a road.
अद्वितीय m. n.f. compassionate.
अन्तर n. difference.
अभिमन्यु m. son of Arjuna.
अरस्म m. n. a sore or wound.
अवतरणमान pres. part. act. of अवतरित with अव, hanging.
अवस्था n. residence.
अरि m. a snake.
अर्द्ध m. n.f. wet.
अवृद्ध m. n.f. wishing, wisher.
उत्तरा f. daughter of a king named Virāṭa.
उपरतन m. n.f. what is above.
उपाय n. a present.
एकत्रनसम् m. n.f. of one mind.
कच m. the hair.
केमपथ m. (कर्मस् action, and पथिन a way) way of action, i.e., the performance of religious ceremonies, &c., as a way to eternal bliss.
कड़द m. a quarrel.
कलाप m. a bundle, a collection.
क्रुद m. n.f. weak, thin.
क्रुष्णसाहाय्य n. help of Kṛṣṇa.
कब्र 1st conj. Paraem. with अति, to cross, to go over, to transgress.
कट्ट m. n.f. small, mean.

गृह m. an eagle, the bird of that species used by Viṣṇu as his car.
जटा f. matted hair.
जीवन n. livelihood.
जीवित n. life.
शान्तार्ग m. (शान n. knowledge, मार्ग m. a way) the knowledge of God as a way to eternal bliss.
शारी m. a male child, son.
दीर्घ f. splendour.
धृढ m. n. f. firm, strong.
निष्ठेयत n. final beatitude.
परिष्ठध m. a master, owner.
पुष्परीक m. a proper name; n. a (white) lotus flower.
पुष्य m. n.f. large, great.
वनमण n. restraint, imprisonment.
बालिका f. a girl.
ब्रह्मचरितम् m. n.f. illumined by the Vedas, possessing the splendour conferred by the practice of the Vedic rites.
भक्तिमार्ग m. (भक्ति f. love, devotion, and मार्ग m. a way) devotion to or love of God as a way to eternal bliss.
भार्ययोग m. (भार्य n. luck, good fortune, योग m. accession) the accession of good luck or fortune.
मंद m. n. f. much, mighty.
मध्यम m. n. f. middle; n. waist.
मन्तुस्मान् m. (मन् m. one of the progenitors of men) one born of Manu, a human being, a man.
मन्दासन्धयता f. (मन्द् dull, भाग् fortune, मन्दभाग् one who is unfortunate) misfortune.
महामन्त्रा f. name of the daughter of a certain Gandharva.
महोपकारिन् m. n. f. very benevolent.
मौल्यं n. folly.
मंकैनश्च नै f. a proper name.
योगवाचिक adv. according to the rules laid down in ceremonial works.
यथानां f. name of a river.
युग m. n. a yoke.
योगसमाज m. (योग m. a warrior, समाज m. a multitude) a multitude of warriors, an army.
रज्जुः f. a rope.
रम्य with रम्, 1st conj. Paras. to die.
रसुं n. secrecy, solitariness, a secret; adv. secretly, solitarily.
रस्सु m. n. f. small.
वपुसु n. the body.
विकार m. n. f. courageous, possessing prowess.
विश्वसनीयता f. capacity to inspire confidence.
विषय m. an object giving sensual pleasure.
विश्वासबोधनं m. a proper name.
विस्तार m. extent.
हस्तान्तरवण m. (हस्तान्तर m. history, account, वण n. hearing) hearing of history or account.
वेणी-वेणी f. braided hair.
विरियं f. a kind of flower.
श्रवण m. n. f. pure.
शंभव m. possibility, probability.
सदस्तत m. n. f. good and bad.
सतिः n. water.
साधक m. n. f. (स with श्रोत m. sorrow) afflicted with sorrow.
सहस्रा: adv. by thousands.
सम्बन्ध f. wife of Arjuna.
सेवा f. service.
सौभं म. n. f. gentle.
हनुमात m. name of a monkey-devotee of Rama.
हस्त m. n. f. short.

Absurd अपुष्प past part. अपुष्प past part.
Bad प्रतिकृत m. n. f. [ति f.]
Bodily form तुषा f. वपुसु n. आह्-
Commentator दीक्षाकार m. दीक्षा-
कृत m. [ m. n. f.]
Common साधारण m. n. f. सामान्य
Cruel नुसंस m. n. f.
Fastened विपुसु past pass. part.; पुरे नियुक्तः.

Kaikeyi कैकेयिका f. name of one of the wives of Daśaratha.
Kausalyā कौशल्या f. name of one of the wives of Daśaratha.
Moment क्षण m.
Net जतन n.
Passage, original, मूलगत्त m.
Pure विद्युत्सीमत m. n. f.
Relation बन्धु m. बन्धुजन m.
Gait m. [ Krishna.
Rukmini रुकमिणि f. wife of
Lesson XIX.

Compounds.

Dvandva (Copulative) and Tatpurusha (Determinative).

I. 1. In Sanskrit one simple noun* may be compounded with another, and this compound with a third or another compound; or several nouns may be compounded together simultaneously. In this manner we may have a compound consisting of any number of simple words. According to the sense or manner in which nouns are thus put together compounds are divided into several classes.† A compound of the class called Dvandva consists of nouns which, if not compounded, would be joined by the copulative particle‡; as रामस्व कृष्णस्व = रामकृष्णो; रामस्व कृष्णस्व भरतस्व श्रुतिः कर्तव्यस्व = रामकृष्णभरतश्रुतिः.

2. a. When the compound consists of two nouns, each being understood to be singular, it takes the dual; and the plural, when it contains more than two nouns. b. The gender of the final noun is the gender of the whole; as कृष्णमुखौत्तरीयोऽणमे, महाकृष्णमुखौत्तरीयोऽणमे. c. A Dvandva compound is singular and neuter when it implies an aggregate or when the things enumerated constitute one complex idea, as आहाराद्वार्तायतम्. This may be called 'the collective species' of Dvandva (Samâhâra-Dvandva). When a compound consists of words

*I.e. a substantive, an adjective, or an indeclinable word (अव्यय).

† It should by no means be supposed that any noun may be compounded with any other in any sense. The Sanskrit idiom allows of certain compounds only and not others. Ignorant persons not knowing this put forth as Sanskrit what is by no means so. Many minute rules have been given by the grammarians, some of which are reproduced in the text. Practically the usage of the best authors is the safest guide.

‡ There are certain rules as regards the order of precedence of the nouns forming compounds of this class, which are not noticed here.
signifying insects, limbs of the body of an animal, parts of an army, objects between which there is natural antipathy, or of common names not denoting an animal, it is always of this nature; as युक्ताक्षरम्, पाणिपादम्, रथिकाशारोहम्, अतिग्रहम्, धानाशकृति. In other cases this construction depends on the will of the speaker.

3. A word ending in क and implying blood-relationship or some kind of learning changes this vowel to आ when followed by another word ending in क or by द्र, as होतापोलतरी, मातापित्रो, पितापुष्पि.

4. When a collective Dvandva compound ends in a letter of the palatal class, or त, द, or ह, the vowel त is added on to it; as वाक्ततंत्रम्, तवस्तत्त, अमीरदम्, वाक्तत्त, छत्रोपालम्. When it is not collective, the त is not added, as in प्रादशर्दै.

II. 1. A compound of the Tatpurusha class consists of two members, the first of which determines the sense of the other, or is attributive to it. The attributive member may have the meaning of a case, or may be used in apposition to the other, and consist, in this latter case, of an adjective or a substantive. The former we will call an inflectional compound, and the latter an appositional (named Karmadharaya in Sanskrit Grammars); as राज: पुरुष: = राजपुरुष: (inflectional), गम्बोरो नाद: = गम्बोरिनाद: (app.), पुरुषो ब्याप्त: हव: = पुरुषव्याप्त: (app.)

2. There are six varieties of the first species corresponding to the six oblique cases:—

a. (1) A noun in the accusative case is compounded with शित, अतित, पतित, गत, अत्यत, प्रात, आपत; as कृष्णो शित: = कृष्णशित:, दुःखमापत: = दुःखापत:, स्वर्ग गत: = स्वर्गगतः.

(2) When the accusative expresses the duration of a continuous action or state, it is compounded with another indicative of that action or state; चूर्त: शुपम् = चूर्तेशुपम्.

b. A noun in the instrumental is compounded with another (1) expressive of the effect, (2) and with the words पूः, सतुः, सम, ऊः, or words having the sense of ऊः, and with कालह, लिपुण, लिप्र, and ऋषण.

(3) It is also sometimes compounded with verbal derivatives

* In a few cases the attributive member is placed after the other.
when the instrumental has the sense of the agent or instrument of the action.

(4) When it signifies an article used to season food, it is compounded with the following word, if that word signifies a kind of food.

*Examples.*—(1) श्रुधुःव लघुः = श्रुधुःकालघुः; (2) मालेश पूर्णः = मालेशमालेशपूर्णः; माला सदृशः = मालेशसदृशः; वाचा कल्पः = वाचकल्पः &c.—(3) हरिणा वातः = हरिणावातः; नलेश्वरः = नलेश्वरः &c.—(4) दशादनः = दशादनः; &c.

c. A noun in the dative is compounded with another (1) expressive of the material of which the thing expressed by the first noun is made; as दुर्गापाय द्राहः = दुर्गापाय द्राहः. (2) It is also compounded with अर्थः, बड़ि, हितः, सुखः, and क्रियः. The compound with अर्थः is an adjective and takes the number and gender of the noun it qualifies; as द्विजापृयमः = द्विजापृय अर्थः; द्विजापृयमः = द्विजापृय वचनः; द्विजापृयमः = द्विजापृय पपः; भूतेयो बड़िः = भूतबड़िः; गवे हितमः = गवे हितमः; गवे सुखमः = गवे सुखमः; गवे क्रियातः = गवे क्रियातः.

d. A noun in the ablative may be compounded with भयः, भीतः, भीति और भी, and sometimes with अपेतः, अपोदः, झकः, पतितः, and अपत्ति. *Ex.*—चौराज्यमः = चौराज्यमः; सुखापेतः = सुखापेतः; चक्रान्तुकः = चक्रान्तुकः; स्वगृहस्तितः = स्वगृहस्तितः.

e. (1) A noun in the genitive may be compounded with any other noun; as राजः पुरुषः = राजपुरुषः.

But there are many exceptions.

It is not compounded with verbal derivatives ending in अर्थ and तु and denoting the agent; अर्थः सदा, अर्थस्य पाचकः, घटस्य कल्पः, not अम्लः, अम्लपाचकः, or घटकः.

There are a few counter-exceptions as देवपूजकः, ब्राह्मणाज्ञकः, &c.

Such genitives again as the following are not compounded:— दुर्गापृय अर्थः; सतां पपः; भाषायं गतां दोहोगोपेन, &c.

(2) पूर्वः, अपरः, अपरः, and उत्तरः are compounded with nouns in the genitive, and are placed first. Similarly a word expressive of a part is compounded with a noun in the genitive case expressive of time and is placed first. In both cases the noun in the genitive should signify the whole, of which a part is expressed by the compound; पूर्वः कालस्य = पूर्वःकालः; सर्वस्य रात्रः = सर्वसरात्रः; मध्यमः: मध्याहः; &c.
A noun expressive of the time that has elapsed since a certain occurrence is compounded with the noun expressive of the occurrence. संवत्सरो यत्र यस्य (one since whose death it is a year) = संवत्सरसयतम्: मात्रकारः: &c.

f. A noun in the locative is compounded with the following words: चौप्स्त्र, शौचः, प्रजीवः, नियुक्तः, परिषेदः, पदः, कुसङ्ग, सिद्धः, श्रवः, पकः, ज्ञानः &c. Ex.—विचि पदः = वाक्पदः; लभाय यस्य: = लभापरिषेदः; तात्परेऽश्रवः = आपापश्रवः; &c.

3 An appositional or Karmadhāraya compound is possible in the following cases:

a. A noun expressive of the standard of comparison may be compounded with another indicating the common quality or ground of comparison; as घन हव घायम्: = घनद्यायम्:

b. A noun expressive of the object of comparison with another such as यायः, चन्द्र, कमतः, परम, &c. indicating the standard of comparison; as पुरुषो यायः हव = पुरुष्यायः:; हलो चन्द्र हव = हलचन्द्रः; नेत्रः कमतःभिम = नेत्रकमत्यभिम्; परां: पापाभिम = पापाप्रभिम्. Or these may be dissolved thus:— हलचन्द्र चन्द्रः = हलचन्द्रः; नेत्रकमत्यभिम = नेत्रकमत्यभिम्.

c. A qualifying noun with the qualified noun in most cases; as नीलं च तदन्त्यां च = नीलेर्लाम:; गम्भीरानां नात्र = गम्भीरनाद:.

d. Two declinable participles, the first expressing previous and the second subsequent action; as आदो आतः = प्राप्तादातिः = आतादातिः

4. The compound of अ and अन्, implying negation, with a noun belongs to the Tatpurusha class.

5. When the first member of an appositional or Karmadhāraya compound is a numeral, it is called, in Sanskrit Dvīgu. A Dvīgu implies an aggregate; as यायः खजनानां समाहरः: = खजवनम्. A Karmadhāraya with a numeral as the first term must always be a Dvīgu.

6. The following words drop the final vowel or the final consonant with the preceding vowel and add अ under the circumstances mentioned:—

(a) पवित्र at the end of any compound, as स्त्रगवः.
(b) साधु and राजाः at the end of a Tatpurusha, as मद्राजः; कर्णासः.
(c) राष्ट्र at the end of a Tatpurusha when preceded by a
numeral, an indeclinable or a word expressive of a part such as पूर्व, अपर, &c. or by सवे, संख्यात, or पुण्य and in a Dvandva when preceded by अह; as, द्विताम, अतिरात, पूर्वात, अहिरात.

(d) अहन at the end of a Tatpurusha when it is not changed to अह by rule 7; as, पुण्याहम, यह, उतमाह.

7. अहन is changed to अह at the end of a Tatpurusha when preceded by an indeclinable or a word expressive of a part such as पूर्व, अपर, &c. or by सवे or संख्यात; सवाह, पूराह.

8. a. कसु, पुर, धर (when it does not mean the yoke of a carriage) at the end of any compound, and (b.) गो when it ends a Tatpurusha have अ added to them; as अवर्वे, विष्णुपुरम, रणपुरा, पदगाव.

9. a. A Tatpurusha follows the gender of the final noun.
   b. The collective Dvign is neuter, and that ending in अ is oftentimes feminine and takes the suffix ह; as राजपुरम, नव-भिला-सा-नम, पद्धतम (from पद्धत and गो), पद्धपारम, विषोकी.
   c. A Tatpurusha (in all its species) ending in रत्र, अह and अह is masculine, but when रत्र is preceded by a numeral, and अह by पुण्य, it is neuter, as पूर्वपत्र, मथ्याह, सताह, द्विताह, पुण्याह.

10. When a neuter Dvign or Dvandva ends in a long vowel, it is shortened. The short vowel corresponding to औ and ओ is ṛ, and to ए and ऐ is ह; as द्रिकार (from द्रि and खारी 'a measure of grain').

प्रयाणे चहुरहुमुक्त्वा काशीपथभव प्रयाणामाहालकः ।
रविवासरस्य चरमराधे संताराजाकरतः कम्भितुरहमिच्छेदः
दाक्ष्यः शिरः ।
अभिनन्दयाचे नवराचे दुर्गाया महोत्सवं क्रियते ।
नहु प्रभाता रजनी । तच्छीव्रं हायनं परित्यज्यामि । अथवा
न्युथुधृत्यात्तिथि कं करोमि । न मे दुःखादुचितेषु प्रभातकः
घण्यं इत्तपादे प्रस्तुति ।
The master teaches us eight times in a fortnight.

The priests perform an Agnishtoma sacrifice in six days.

* Words ending in consonants when not the last members of a compound are treated as before the consonantal case-terminations; भार्य + अपराज = भार्य + अपराज = भाल्यापराज, विद्रूप + रत्न = विद्रूपन.
† Spoken by Krishna to Arjuna who had expressed his unwillingness to fight.
‡ The student should use Sanskrit compounds for the words printed in italics.
The glory of Rāma’s exploits was sung in the seven svargas and seven pātālas.

The duties of Brāhmaṇas, Kṣatriyas, Vaisyās, and Śūdras are mentioned in the Smṛitis of Manu, Yājñavalkya, and Asita.

Rāma and Sugrīva made an alliance for mutual assistance.

Raghu, who took with him his great army going towards the eastern sea, appeared like Bhagīratha, who led the Gaṅgā fallen from the matted hair of Śiva.

Traversing the eastern countries in this manner, the conqueror reached the coast of the great ocean (which appeared) dark on account of the forests of Tāli trees.

Having rooted out the Vaṅgas (who were) haughty on account of their fleet of ships, he erected triumphal (of triumph) columns in the region between the branches (streams) of the Gaṅgā.

The king of the Kaliṅgas received him with missiles, as the mountains received Indra, prepared to cut (their) wings with stones.

The conqueror took away the wealth and not the land of the lord of Mahendra (who was) first captured and then released.

The sea, though pushed afar by the arrow of Parasurāma, appeared as if touching the mountain Sahya on account of his extensive army (which joined the two).

VOCABULARY XIX.

अप्रियियम् m. a kind of sacrifice. | अनुमयन् n. following in death, or dying after, as in the case of widows burning themselves with the dead bodies of their husbands.

अन्त्रार m. n. burning charcoal. | अस्त्रा m. a she-goat.

अतिप्रमाद m. a great error, great carelessness. | अस्त्रा m. loss.

अतिनिष्फल m. n. f. very fruitless.

* महत् becomes महां when it forms the first member of an appositional Tatpurusha or Bahuvrihi.
अनेक m. contentment, absence of greed.
अवस m. n. f. being in the power of another, dependent, helpless.
अत्य m. n. f. (pot. part. of सदू, with अ) insufferable.
आचार m. n. f. followed, practised; n. practice, act.
आत्माधारित m. n. f. one who commits suicide.
बुद्ध past part. pass. of वृज, with युद्ध, let go, discharged.
उपचय m. name of a person.
उपचय m. store, storing, gathering.
उपच्छित past part. pass. of चिन्त with चिन्त, collected.
उपरत m. n. f. (p.p. of रूप with उप) dead, deceased, ceased.
परस m. sin.
करणीय m. what is to be done, a work to be got through, a duty.
काल m. the Kali age, i.e., the age in which the world at present is, being the last and most sinful of the four ages.
गल m. the throat.
गुण m. efficacy, advantage.
गरम m. n. f. last.
गय m. victory, triumph.
देहित m. n. f. embodied, having a body; m. a man, the soul.
निर्म m. hell.
निरर्थक m. n. f. useless, vain.
पद्धति f. a way, a mode.
परिस्मान m. n. f. (pot. part. of स्नात्व with परि) deserving to be abandoned.
परिपाक m. becoming mature, maturity.
परीताप m. pain, affliction.
पात m. falling, fall.
प्रतिकार m. help against an evil, a remedy.
प्रतिज्जित n. restoring to life, revival.
प्रभात m. n. f. (past part. of भात with भात) disappeared (as darkness) and appeared (as light); n. day-break.
मूर्छ n. a root, basis.
मेघ m. foolishness, infatuation.
रघुन m. hastiness, rashness.
रोग m. disease, sickness.
स्थापित adv. early.
साम m. acquisition, gain.
विपुल m. plural the name of a people or their country.
वह 1st conj. Parasm. and Aim. with आ, to bring.
वार्ष m. n. a day.
विचारण (pres. part. of the pass. of the caus. of चित to go with चित) being thought or considered.
विकसित m. a wanton pastime.
वेदना f. agony.
संतोष m. an armour.
संसार m. the world.
स्वाभित m. a slip, a mistake.
स्तन m. the female breast, the nipple.
स्तंभ m. a column.
स्त्रकतेव्य n. one's duty.
Alliance प्रत्येक m. सत्तायं n.
Assistance लाभयण्य n.
Captured पूर्वीत past part. pass. of यहू.
Column सम्भ m.
Conqueror विजिजित m.
Cutting छेद m.
Dark खयास m. n. f. [m. n. f. Eastern पूर्व m. n. f. pron. प्राच्य
Exploit पराजय m. अहूतचारित n.
Fleet of ships नौसाधन n.
Haughty उचत past part.
Lord नाथ m.
Mahendra महेंद्र m. name of a mountain and the adjacent country.
Ocean अरण्य m.
Pātāla पाताल n. the nether region.
Prepared वयत past part. of यथा with द्वृ.
Pushed after दूरोत्तारित, द्वृत्तारित past part. pass. of the caus. of दृ with द्वृ.
Region between अन्तर n. अन्तराल n.
Released बुध past part. pass. of बुध.
Stream ब्रौतस n.
Tāli ताळी f. a kind of palm tree. Touching द्रो m. n. f.
Traverse क्रम 1st and 4th conj. with आ Param.
Wing पंड m.

LESSON XX.

COMPUNDS—Continued.

Bahuvrihi and Avyayibhāva,

I. 1. Two or more nouns in apposition to each other, with the attributive member placed first, may be compounded and used as an adjective to qualify a substantive. The substantive must not be in apposition to the separate members of the compound. A compound of this nature is called Bahuvrihi; as महावाहुः, पीतास्मात्: As a Karmadhārāya, महावाहुः: is equivalent to महावाहुः: ‘great arm;’ but as a Bahuvrihi, it stands for महानाभयस्य, ‘he whose arm is great,’ i.e., ‘great-armed’; so also पीतास्मात्: ‘he whose garment is yellow.’

महानाभयस्य सः = महावाहुःनेशः: Here बाहु or महत्स does not stand in apposition to नेश, but the compound महावाहुः: does, as it qualifies नेश. In चन्द्रयामो नेशः एयास: is in apposition to नेश, wherefore the compound is not a Bahuvrihi. That, therefore, is a Bahuvrihi in the dissolution of which the यथा is in an oblique case; प्रासूदकं यथा = प्रासूदको धामः: वाह्यो नयो यस्मिन्त = वाह्यदीको देशः.

2. Sometimes the first member of a Bahuvrihi is not in apposition to the second; as चक्रपादिः = चक्र पाणीयस्य, ‘he in whose hands there is a wheel,’
3. When comparison is involved, the first member may have the sense of the genitive; as जन्मकालिति:, equivalent to जन्मस्वेत कालित्वेत्स्य. As a Tatpurusha it means simply जन्मस्व कालिति:

4. The negative particle अ or अन or a preposition sometimes forms a Bahuvrīhi compound with a substantive; as अविकारः पुनः यथा ल्: = अपुनः निर्गतः पृणः यथा ल्: = निपृणः (see 10 below), निगथं अविकारं यथा ल्: = निजीतिवः, उद्वता कालसः यथा ल्: = उद्वत्परः &c. अविकारः पृणः, निर्गतः पृणः, &c. are also admissible by the general rule.

5. A compound of words denoting the cardinal points belongs to this class, and signifies the point or direction between those points; as उत्तरपूर्वः 'north-east.' A noun signifying a direction, which when uncompounded is declined like a pronoun, is optionally so declined when thus compounded.

6. A compound of स or सह with a substantive when used as an adjective is a Bahuvrīhi; as श्रेष्ठः सहपूर्णः प्रामण्गि:

7. An adjectival compound of a numeral or an indeclinable, or of आषप, अद्द्र or अविक with a numeral, is a Bahuwrīhi. In this case the final vowel, or the final consonant with the preceding vowel, of the latter numeral, and अति of विन्दनिति are dropped and the termination अ is added. Ex.: द्वितिः 'two or three,' द्वितिः 'twice ten,' उपद्वः 'about ten,' i.e., 'nine or eleven,' आषपविभः 'nearly twenty,' अद्द्रविभः 'not far from thirty,' अविकद्वित्वारिभः 'more than forty.' But चतुर्दश when preceded by उप and ति does not drop any letter, but अ is simply added to it; as उपचतुरः 'about four,' चतुरः ति: 'three or four.'

The compounds formed by rules 5-7 are ordinarily dissolved as follows:

उत्तरस्याः पूर्वस्याः विकोलस्तार्कः = उत्तरस्याः पूर्वस्याः विकोलस्तार्कः अपूर्वस्याः पूर्वस्याः विकोलस्तार्कः ओगो वा त्रयो वा = त्रितिः द्वितिः द्वितिः द्वितिः द्वितिः समीपे वे लिन्ते ते = उपद्वः द्वितिः द्वितिः द्वितिः अविकद्वित्वारिभः अविकद्वित्वारिभः अविकद्वित्वारिभः

8. When the last word of a Bahuvrīhi ends in स, or is a feminine noun ending in ः or ः, the termination अ is added on to it; as उपपत्तिः कता यथा तद् = उपपद्वः समाजः; शास्त्रो नवे
यस्मन्तः: वहुदीको देयः, रूपद्वृकः:। This rule is not applicable when the feminine noun is such as is capable of taking िय or र्ह for its final before the vowel case-terminations. की is a counter-exception.

9. a. If a Bahuṣṭhi ends in ाः or घर्ष, these words assume the forms of ाः and घर्ष; as कलाभः: ‘lotus-eyed,’ अविन्यस्त्वा: ‘one whose bow is strung.’ b. If it ends in र्य, this word becomes गान्धि, when दूः, पूर्ति, सः, or सर्वि precedes, or when the compound involves comparison; as उद्विन्या, सुगान्धि, प्रभागलिन्या &c. c. Similarly धर्मः becomes धर्मन्त्र when preceded by a single word. d. When the ending word does not undergo such changes and additions, क is optionally affixed to all compounds of this class except those formed by rules 5-7; as अध्ययनिनितिनाथे: ने वास्तोभिन्नायाये.

10. The final vowel of a Bahuṣṭhi compound, if its last member is ाः or a feminine noun ending in ाः, is shortened, when ने क is added; as चित्रा गान्धे वसः: चित्रयुः:; रक्षीभाया वसः: रक्षीभायीः:। The ाः is optionally shortened when क is affixed; as रक्षीभायमः: or रक्षीभायंकः:

II. 1. Adverbial compounds (अव्ययावाक) are formed by putting together an indeclinable (a preposition or an adverb) and a noun. a. Adverbs are to be considered as neuter accusative singulars. b. Adverbial compounds ending in ाः take sometimes the termination of the instrumental or locative singular. c. A final long vowel becomes short (see 10, p. 138). d. The ending ने is dropped, but optionally when the final substantive of the compound is neuter.

Ex. अशिकिलिङ्ग ‘in Hari,’ अहिन्यिन्य ‘after Vishnu,’ i.e., ‘following Vishnu,’ उपगृह ‘near the Gaṅgā,’ अइगृह ‘along with or by the side of the Gaṅgā,’ यथायाः ‘according to one’s abilities,’ अव्यास्त्वम ‘on or in the soul,’ मत्याय ‘every day,’ सदाप्राप्त ‘together with grass.’ These are thus ordinarily dissolved:—

हिताविष्टिः अहिदिः। विच्योः: पाशाः अविन्यि:। गक्वः: समिपम:। उपगृहः। गक्वामन्वयायतमः अइगृहः। शक्तिमण्डितगमः: यथायाः। आ-स्तिनिः अव्यास्त्वमः। अहिद्यावि�ष्टिः: मत्यायम्। सुप्राप्तस्यपरि- स्त्वयुः:।
This refers to Kādambarī, a damsel who goes to a certain appointed place to meet her lover, Chandrāpiḍa, but finds him dead. Hopes have been held out to her by some supernatural power of her lord’s revival, and she has been directed to preserve his body.
I saw five or six men, more than fifty-five cows, and nearly sixty dogs on the road.

This is the king of the Ángas, whose love has been sought by celestial damsels.

In him the goddesses S'rif and Sarasvati, whose abodes by nature are different, live together.

The king, who heard the account of Mahásvetá, was not able to say a word, overcome with grief.

This is a king of the name of Paramátapa, whose spirit is unfathomable and who has obtained great fame by keeping his subjects contented.

I now explain the principles of Nyáya, according to my abilities.

Locusts fly towards the fire.

Baghu erected a trophy or triumphal column on every mountain.
Janasthāna is situated on the banks of (along-side of) the Godāvari.

Having sent the girl to her husband’s house, and being as if I had paid back a deposit, I am now at ease.

This is the lord of Avanti, who is long-armed, broad-chested, and slender-waistd.

The lotus-eyed maid, whose limbs were delicate, did not fix her affections on him.

Sunandā spoke to the moon-faced damsel (whose face was like the moon) when she reached the place where was sitting Hemāṅgada, the lord of the Kaliṅgas, whose arm was adorned with Aṅgadas, whose power was equal to that of the mountain Mahendra, and who by his prowess had destroyed his enemies.

VOCABULARY XX.

अष्टमाण्ड / (अष्ट m. name of a plant, or its seed, and माण्ड f. wreath or a string) a rosary.

अख्‍ि m. the lap. [ of अन्‍ि.

अविज्ञान m. n. f. inconceivable, unimaginable.

अविज्ञान m. one whose bow is strung.

अमृत m. love, liking.

अमृतायु n. an ointment.

अपि, भोधन f. worship.

अर्थ m. object of desire.

अभेद m. pride.

अभेद m. the sacrifice of a horse.

अत्तम m. vital breath; life (in this sense it is used in the plural, the vital breaths being five in number).

आ a particle showing up to.

आत्मान m. one possessed of a soul, a man.

आनीत past part. pass. of आनीत with आ, brought.

आत्मान n. life.

आत्मान m. n. f. troubled, distressed.

आशीवि धस m. a snake.

आत्मान m. n. f. obtainable.

उत्तम m. n. f. born.

उदार m. n. f. noble, generous.

उदारति m. n. f. of a wild disposition, inordinate, excessive.

उद्धत m. n. f. haughty.

उपत्तत past part. pass. of the causal of जन्त with उप, produced.

उपन्यास m. enjoyment.

उपधरी f. name of a serpent dam-
sel for some time a wife of Arjuna.

कन्यका f. daughter, a girl.
काम्ब्री f. name of a damsel.
कुर m. an elephant.
कुमारण n. family.
कुमारक m. a young boy.
कुर्सी m. n. f. one who has accomplished his purposes, good, virtuous.

gatā śīvīt m. n. f. dead.
बदा f. a collection, a troop (of elephants).
बिरमठ m. n. f. having long been in practice.
जप 1st conj. Parasm. to pronounce in a low voice, to mutter (as prayers).

तन्य m. son. [S'iva.
स्नेवक m. an epithet of Rudra, देवा f. a jaw, a fang.
दूरत m. n. f. whose end is difficult to be reached, infinite.
देवता f. a deity.
धामनि n. Lustre, glory.
धूप m. incense.
निराहार m. n. f. not having eaten, fasting.

नित्य m. nature.

परिवंत m. son of अभिमन्यु and grandson of अर्जुन. [vant.
परिजन m. an attendant, a ser-
परिमठ past part. of पुर with पर, scorched, burnt.

प्रचार m. progress, prevalence.
प्रतित m. name of a man.
प्रमुख / f. name of a woman.
प्रायण n. starting, march.

प्राप्ति past part. act. of the cause of आप with प्र, having made to get, having given.
बाप m. n. a tear.
बेदुनत m. n. f. hungry.
भागव m. name of a Rishi.
मान m. respect, self-respect.
मन्धका f. name of a celestial damsel.
यथाविष्ठ adv. according to the sacred precepts.
यवत adv. as long as.
युध f. a battle.
योजितवत past part. act. of the cause of युध, having joined.
हर m. the name of a man.
होक with क 1st conj. Åtm, and 10th conj. to look at, to see.
विल्ल past part. of ऊप with वि, destroyed. [ dharva.
वित्तवह m. the name of a Gang-
vıva past part. pass. of अज with वि, plain, manifest.
अन्युक्ति f. having no liveliness on the face, pale-faced, of a dejected countenance.

समास m. company, association.
समारोपित past part. pass. of the cause of श्रृ with सम and आ, placed.
सज with सम and आ, to become attached.
सर्व 6th conj. Parasm. to be or become ready.
साध m. power, pith. [reign).
सत्तेश्व m. n. f. universal (sove-
सित 4th conj. Parasm. to sew together.
सुरभि m. n. f. fragrant.
सेवक m. n. f. having breath.
स्वाभक m. the name of a sage.
Abode आस्पद् m. आवास m.
Aṅgada अंगद् m. a kind of ornament.
Broad विस्तार m. n.f.
Celestial दामस्क् अस्तलस्य f.
खुराकुः a.
Chest वक्ष n.
Deposit न्यास m. निक्षेप m.
Different भिन्न past part. pass. of भिन्न.
Every प्रति prep.
Fix कःत् 9th conj. Param.
Hemāṅgada हेमाङ्गद् m. the name of a king.
Keeping contented अहिरजन n.
(as applied to the subjects of a king).
Locust शाक्रम m.
Love अहुराग m.
Nature निस्सेन m.
Overcome अविपुत्र past part. pass. of व्र with अञि, पर्याघः m. n.f. आद्रक m. n.f.
Paid back प्रत्यविच्छ past part. pass. of the cause of के with प्रति.
[King.
Parantapa परतप m. name of a
Prowess प्रताप m. पराक्रम m.
Sought प्राप्तित past part. pass. of अर्थ with प्र.
Spirit सत्त n.
Towards अथ prep.
Unfathomable अगाध m. n.f.
Waist मध्य n.

LESSON XXI.

CAUSALS.

1. The causal of a root is formed by the addition of अर्थ, and making the same vowel changes as before the अव of the tenth conjugation; करोति 'he makes', कारयति 'he causes to make.'

2. The causal form takes either pada.

3. Roots ending in अर्थ (except केम, अम् and चम), and the roots जन, जू (4th conj.), वद, वद, वप, वन, वद, and several others, not very important, do not change their vowed to its Vṛddhi. Of these, वद, नम, वन, and जव change their अ optionally, when not preceded by a preposition; as जनयति, कथयति, नमयति-नामयति, उपमयति.

4. Roots ending in आ, and the roots हि and अ add on the augment रू before अर्थ; as दा-दापयति, हृपयति, अर्पयति.

5. Roots ending in ए, ऐ, or ओ substitute आ for their vowels; as दे-दा-दापयति, दो-दा-दापयति. (See 14, p. 82.)

6. अै shortens its आ necessarily; अै and आ optionally, when not preceded by a preposition; as अपयति, अथपयति, ग्मापयति, प्राप्तयति.
7. द्व substitutes प् for हू optionally; as रेपयति-रेहयति. हन्न becomesःयति.
8. र्ष and र्ह insert a nasal before the final; as राभयति, क्रमयति.
9. चो, चे, तो, ते, वे, वे, and पा 'to drink' add यू instead of पू before अय; and पार 'to protect' adds छ; as शायति, तायति, &c. The roots जि, की and ब्ष with अषि substitute आ for their vowels; as जायति, कायति and अत्यायति.
10. The ending अ of अय is dropped when followed by the augment यू. अय itself is dropped, the vowel changes being retained, before (a.) the past participial termination, (b.) such as begin with यू and (c.) those of verbal derivatives which begin with a vowel: as वद्वू 'to know,' वद्वित 'known,' and वदेतित 'made known;' संहौ यू. संहू यू. The अय with its last अ dropped is retained after a root having a short penultimate before the यू of the indeclinable past part.; as प्रयमयय.
11. The causal forms of roots of the tenth conjugation are the same as the primitive.
12. When the causal forms of intransitive roots, of transitive ones having a literary work for their object and of such as imply motion, knowledge or information, and eating, and of शृः are used, the agent of the verb in its primitive sense is put in the accusative case. This rule is not applicable to शृ and शृ and is optional in the case of यू and शृ. In other cases the primitive agent is in the instrumental case.

श्रणमनो श्रष्करस्विचिमिरगरम्भयति।
श्रवः स्वयस्म: किनयपियुनानिन गाप्रयास्तस।
पुष्पमित्रो यजपे याज्ञास्तं याज्ञयति।
श्रण्वत्रयो पुष्णेन ब्रह्मणेन्यः प्रस्वते शाजते गा दार्यति।
श्रण्वत्राध् श्रमायोः प्रज्ञावेदिः रागान्याच रामायुप्यो लघुः-
पर्यात विज्ञति।
प्रमुःविदार्थौप्यवीतिप्रत्येक्ष्ये जनस्य प्रागल्पं जनयति।

* The rules in this Article apply to the अय of the 10th conjugation also.
अधूरस्य तिमतपसाः प्रीतात्मा भगवान्त्वकः स्वीयेन रुपं तं
दृश्यायामास।

नगेन्द्रसः कदिम पाथ्ये कष्टापि शनिद्वालकः राजा निव-
लेयामास।

अक्षिर्भाजः जुशिता धर्मान्तव्य कर्तारं स्वर्णकोकं प्राप्ति।

श्रीपकाले धर्मोद्धारा भायति खेडः प्रवर्तयि तुष्णा परिव-
र्धग्यि च।

विहिरान्ति प्रवृद्धस्वर्णकारकः प्रवत्सायिः प्रतिहारीप्राप्तया-
मास राजा।

विरन्दहामासनो बालकं दुःखा सा चुन्दरी भूषां हरेदं तं च
वृं दं परिभाष्यायुसः: लपियामास।

श्रीरूणगयत्वानं वेदार्थं स्वामवेदद्रयत॥

भावप्रथः सेवानवेदधापवद्विधिम।

आलयतलिले पृथ्वीं यः स में श्रीहरिगतिः॥

रमणिति मन्त्रावन्ध्रवा: संसारसंभवा।

यावथ श्रूयते शाश्वक्षेपकारकाहुः॥

स्वीयं यथा: दौर्यच च गुस्ये कथितं च यथा।

क्रं युद्धकाराय धर्मं धर्मो न प्रकाश्यते॥

वेदाविनाशिनं नितं य एवंजप्यभि।

क्रं युद्धकाराय। धर्मं धर्मो न प्रकाश्यते॥

नेहं नीतिः साश्रयिः नेहं वृह्वति पाबकः।

न चैनं केदायन्यापि न श्रीययि माहत॥

संयोगितयि विशेष नीतगणि नरं सरित॥

समुद्रयमधुर्यं नुष्णं भाग्यमत: परम॥

पदस सत्यसितस्वस राजव्राम प्रवासन।

नव प्रश्च च वर्गशिः निर्जने गहनेन वने॥

युक्तिरुस्तू कौन्यो प्रयाण्यां सत्यरम् दुः

कारकामास च नेत समाहृत्तद्वृथनाम॥

* This refers to the soul whether of man or the universe.
The king makes the Brāhmaṇas accept [‘वधू’ with ‘प्रति’] the money.

Vasishṭha caused Das‘aratha to perform [‘शु’] a sacrifice.

The wicked deeds of Bājirāja make us blush [‘हरे’].

Indra caused Mātali to bring [‘नी’ with ‘आ’] Arjuna to heaven in his own car.

He first makes men confide [‘शू’ with ‘वि’] in him, and then destroys [‘नमः’ सदृ with ‘अव’ or ‘व्यंग्ध’] them.

Being commanded [‘आ’ with ‘आ’] by his Guru, he every day fed [‘चर’] his cows and made them drink [‘पात’] water.

He finished [‘आपू’ with ‘सम’] his morning devotions, after which he fed [‘शु’] sixteen Brāhmaṇas, and then took his own meal.

Rāma’s going to a forest to live there for fourteen years occasioned [‘सदृ’ with ‘प्र’] Das‘aratha’s death.

Śaṅjuya made Dhritarāṣṭra hear [‘शु’] (told him) what happened on the field of battle, where the Pāṇḍavas and the sons of Dhritarāṣṭra were fighting.

It is fate that sometimes makes brothers and friends fight [‘शु’] with each other, and occasionally causes a man even to cut off [‘छिद्र’] his own head.

A father should marry [‘नी’ with ‘परिः’], वधू with ‘वि’ or ‘उदृ’ his daughter to a well-behaved young man, of a respectable family and of good education.

The verses that this boy has repeated remind [‘सदृ’] me of the times in which I lived on the top of mount Prasravana with my belovd and my brother Lakshmana.

The S’yāparṇaṇa went to the sacrifice of Saushadmana, and took their seats within the Vedi, whereupon the king ordered his men to unseat [‘स्था’ with ‘उदृ’] them; they accordingly unseated them. While being unseated, they cried aloud.

* The causal of the roots is to be used.
† The स् of ‘स्था’ and सदृ is dropped after the preposition उदृ.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>अज</td>
<td>m. n. f. unborn.</td>
</tr>
<tr>
<td>अपवार</td>
<td>m. n. f. not of a sound or grave mind, little-minded, impatient.</td>
</tr>
<tr>
<td>अवस्यन्त्य</td>
<td>f. promise, determination.</td>
</tr>
<tr>
<td>अम</td>
<td>1st conj. Param. to move.</td>
</tr>
<tr>
<td>अम्ल</td>
<td>n. the beverage of gods, nectar.</td>
</tr>
<tr>
<td>अर्थ</td>
<td>m. meaning, true sense.</td>
</tr>
<tr>
<td>अविनासिन्</td>
<td>m. n. f. immutable, undergoing no transformation.</td>
</tr>
<tr>
<td>अवश्य</td>
<td>m. n. f. immutable.</td>
</tr>
<tr>
<td>काशक</td>
<td>m. sound.</td>
</tr>
<tr>
<td>किंचर</td>
<td>m. a certain class of demi-gods.</td>
</tr>
<tr>
<td>कृष्णवर्मन</td>
<td>m. the name of a person.</td>
</tr>
<tr>
<td>कौमारफः</td>
<td>n. boyhood.</td>
</tr>
<tr>
<td>क्रिष्ण (past part. used as a substantive)</td>
<td>n. a cry.</td>
</tr>
<tr>
<td>चिदूर</td>
<td>4th conj. Param. to be wet.</td>
</tr>
<tr>
<td>चे</td>
<td>1st conj. Param. to pine or waste away.</td>
</tr>
<tr>
<td>गति</td>
<td>f. walk, gait.</td>
</tr>
<tr>
<td>गहन</td>
<td>m. n. f. impassable, impregnable.</td>
</tr>
<tr>
<td>गुष्टि</td>
<td>f. secrecy, protection.</td>
</tr>
<tr>
<td>गुल्ला</td>
<td>f. greatness, grandeur, majesty.</td>
</tr>
<tr>
<td>गृह</td>
<td>1st conj. Param. to become exhausted.</td>
</tr>
<tr>
<td>गृहम्</td>
<td>m. heat.</td>
</tr>
<tr>
<td>गाहती</td>
<td>f. the Ganges.</td>
</tr>
<tr>
<td>गृह 1st conj. Param.</td>
<td>to blaze, to burn.</td>
</tr>
<tr>
<td>लिङ्ग</td>
<td>m. n. f. austere, severe.</td>
</tr>
<tr>
<td>त्राना</td>
<td>f. thirst.</td>
</tr>
<tr>
<td>द्व 1st conj. Parasm. to burst, to tear.</td>
<td></td>
</tr>
<tr>
<td>दुर्योग</td>
<td>m. n. f. inaccessible, unapproachable.</td>
</tr>
<tr>
<td>वरिष्ठा</td>
<td>f. the earth.</td>
</tr>
<tr>
<td>वाङ्मेव</td>
<td>m. the lord of mountains, the mountain Himalaya.</td>
</tr>
<tr>
<td>निधि</td>
<td>m. n. f. eternal, constant.</td>
</tr>
<tr>
<td>निजेजन</td>
<td>m. n. f. tenantless, lonesome.</td>
</tr>
<tr>
<td>नीचग</td>
<td>m. n. f. resorting to a low man, possessed by a humble man; flowing down a sloping ground.</td>
</tr>
<tr>
<td>पारम्य</td>
<td>m. son of पुष्प, name of the पांडव, पुज्जमित्र.</td>
</tr>
<tr>
<td>पुष्पमित्र</td>
<td>m. name of a king.</td>
</tr>
<tr>
<td>पौरुप</td>
<td>n. manliness, prowess.</td>
</tr>
<tr>
<td>प्रकृति</td>
<td>f. disposition.</td>
</tr>
<tr>
<td>प्रतिहारी</td>
<td>f. a female door-keeper.</td>
</tr>
<tr>
<td>प्रागतिः</td>
<td>n. boldness.</td>
</tr>
<tr>
<td>प्रत्स्थार</td>
<td>m. sobbing.</td>
</tr>
<tr>
<td>मय</td>
<td>m. name of an architect.</td>
</tr>
<tr>
<td>माधुर्य</td>
<td>m. wind.</td>
</tr>
<tr>
<td>मिथुन</td>
<td>n. a couple, a pair.</td>
</tr>
<tr>
<td>व्यम्</td>
<td>1st conj. Param. to vomit.</td>
</tr>
<tr>
<td>बद्ध 1st conj. अत्र्म.</td>
<td>to go, to cover.</td>
</tr>
<tr>
<td>बीररस</td>
<td>m. warlike feeling, one of the nine poetic sentiments.</td>
</tr>
<tr>
<td>श्रीहरि</td>
<td>m. a name of the god विष्णु.</td>
</tr>
<tr>
<td>संभव</td>
<td>m. source.</td>
</tr>
<tr>
<td>सच्च</td>
<td>n. power, greatness.</td>
</tr>
<tr>
<td>सालिक</td>
<td>n. water.</td>
</tr>
<tr>
<td>स्वेद</td>
<td>m. sweat, perspiration.</td>
</tr>
</tbody>
</table>
Accordingly तथा च, तथा: इत्यादि.
Education विद्या f.; of good education कृत्विय m. n. f. संस्कृति-विद्या m. n. f. छावनीत m. n. f.
Family कुल n.
Occasionally कविकाले, पुलंचनं-वात.
Prasravana प्रसरण m. name of a mountain.
Repeat पद 1st conj. Param.
Respectable विशिष्ट; of a respectable family अभिजात m. n. f.
Saushadmana सौषधपन m. name of a king.
Sometimes कालाचित.
S'yaṇaṇa इयाज्ञ m. an individual of the इयाज्ञ family, which was a family of priests.
Well-behaved छुपरित m. n. f.

LESSON XXII.

AORIST.

1. The so-called Aorist expresses simply the completion of an action without reference to any particular time, or a recent or this day's action. It is similar to the English Present Perfect, which the student will remember "defines an action as having happened in a portion of time which is not yet expired; it brings a past action into connection with the present time." The Aorist should never be used in narratives. *अजनि ते वै दुः: (Ait. Brâhmaṇa) 'A son has been born to thee'; तद्र्व सुम्भनेव दशामि य एवं सत्यमतवायः: (Ait. Brâhmaṇa) 'I give that to thee who hast told the truth'; उदु विव उसनो रूपमाणा अस्तु: (Rigveda Samhita) 'The bright splendours of the dawn have arisen (begun to appear).

2. The Aorist is used with the prohibitive particle मा and has then the sense of the Imperative. The temporal augment is in this case dropped; as मा लव गम: 'Do not go'; मा नै हिन्दोजामिति यः पुष्यमा: 'May he, who is the creator of the earth, not hurt (kill) us!'

3. There are seven varieties of the Aorist. The temporal

* In the later Sanskrit literature the three past tenses are promiscuously used, no distinction being observed among them,
augment अ or आ is prefixed to the roots in this tense as in the Imperfect.

1. First Variety.

1. The terminations of the Imperfect are applied to roots with the exception of that of the third person plural, which in this case is उस. Before उस the preceding आ, if any, is dropped.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st: pers.</td>
<td>अन्त</td>
<td>अ</td>
<td>अन्त</td>
</tr>
<tr>
<td>2nd</td>
<td>घर</td>
<td>तस्म</td>
<td>त</td>
</tr>
<tr>
<td>3rd</td>
<td>द</td>
<td>तामू</td>
<td>उस</td>
</tr>
</tbody>
</table>

2. पा 'to drink,' स्था, दा, पा, and other roots assuming the forms of दा and चा in virtue of rule 14 p. 82, ना which is substituted for द 'to go' in the Aorist, and भू 'to be' belong to this variety.

3. The third person plural termination in the case of भू is अन्त; and before the terminations beginning with a vowel य is added on to भू.

4. प्रा, बे, शो, सो and घे are conjugated in this way optionally (remember rule 14 p. 82). Their other forms are made up according to the sixth variety. बे takes the third Aorist also.

5. This variety is Parasmaipadi exclusively. Such of the roots belonging to it, as are अत्मापदि also, take the fourth or fifth variety in that Pada.

हा—'to give.'

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>अदाव</td>
<td>अदाव</td>
<td>अदाव</td>
</tr>
<tr>
<td>2nd</td>
<td>अदाव</td>
<td>अदावम्</td>
<td>अदाव</td>
</tr>
<tr>
<td>3rd</td>
<td>अदावम्</td>
<td>अदावम्</td>
<td>अदाव</td>
</tr>
</tbody>
</table>

आ being dropped before उल by 1 above, we have अदाव + उल = अदु. Similarly अत्, अत्य: &c.

II—Second Variety.

1. अ is added on to the root, and then the terminations of the Imperfect of the first group of conjugations are appended.

*Rule II. p. 58 is applicable in this as in all such cases.*
<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>अम्र</td>
<td>व</td>
<td>म</td>
</tr>
<tr>
<td>2nd „</td>
<td>छ</td>
<td>तम</td>
<td>त</td>
</tr>
<tr>
<td>3rd „</td>
<td>व</td>
<td>तम</td>
<td>अनु</td>
</tr>
</tbody>
</table>

The अ is elided before अम्र and अनु, and lengthened before व and म (See p. 6 note* and p.5. F. B.).

\[ \text{Atm.} \]

<table>
<thead>
<tr>
<th></th>
<th>य</th>
<th>वधि</th>
<th>मधि</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>ह</td>
<td>बधि</td>
<td>मधि</td>
</tr>
<tr>
<td>2nd „</td>
<td>धास्य</td>
<td>धाप्यम्</td>
<td>ध्वम्</td>
</tr>
<tr>
<td>3rd „</td>
<td>त</td>
<td>धतम्</td>
<td>अन्त</td>
</tr>
</tbody>
</table>

The अ is elided before अन्त and lengthened before वधि and मधि as above.

2. The radical vowels do not take their Guṇa or Vṛiddhi substitute.

3. This variety is Parasmaipadi with but a few exceptions.

4. Some roots are conjugated in this way optionally and some necessarily. The most important of these are given in the following lists:

\[ \text{a. Necessarily.} \]

लिप्य to anoint.
सिच्य to sprinkle.
हेन (हुः) to call.

These three roots when \(\text{Atmanepadi}\) take this variety optionally.

अस्य (अस्य) to throw.
आपु to obtain.
कृत्य to be angry.
कृत्य to be fatigued.
कर्ण 4th conj. to forgive.
कव्य (कव्य) in Paras and Atm.

to tell.

gम to go.

प्रस्य to be greedy.
गस्य to devour.
तम to be distressed in body or mind.

tुर to be satisfied
tुर to be thirsty.
सम to be tamed.
हुस्स to be depraved.
ह्रेस to hurt, to act the traitor.
हर to perish.

पत्त (पत्) to fall.
पति to pulverize, to grind.
पुर 4th conj. to nourish.
पुर 4th conj. to wander, to err.

* The forms which some roots assume before अ are enclosed within brackets; as—शास्य + अम्र = शास्यम्; अद्ध + अम् = अद्धम्.
पद to be mad.
खुच to leave, to release.
खुद to be silly.
खुत to cut.
खुद 4th conj. to covet. [ to speak.
वच (वच) in Parasm. and Åtm.
वच to be able.
खद to perish, to wither away.
खद to be calm. [ regulate.
शास (शिष्ठ) to govern, to rule, to

खद to distinguish.
खद to be purified.
खद to exert one’s self.
शिष्ठ 4th conj. to adhere.
खद to be dejected, to sit.
शिष्ठ 4th conj. to be ready.
खुप to move, to creep.
शिष्ठ to bear affection to.
खन्नद 4th conj. to perspire.
खद 4th conj. to be glad.

खद to reduce to powder.
खुच to proclaim.
खुच to drop.
खिद to cut off.
ज (जर) to become old.
खद to be satisfied.
खद to be proud.
खुर्च (खुर्च) to see.
खिज to wash off.
खुद to know.
खिद to penetrate.
खुच to join.
खिद to make empty.
खुद to cry.
खुद to obstruct.
खिद to separate.
खुद 4th conj. to be pure.
खि (शू) to swell.
खन्नद (खन्नद) to jump upwards.

खद to obstruct.
खुच 1st conj. to break off.

The following roots of the first
conjugation are generally
Åtmanepadi, but when they
take this variety of the Aorist
they become Parasmipadi:

खुद to make for, to tend towards.
खुद to become agitated.
खुद to shine.
खेस (खेस) to perish.
खेस (खेस) to fall.
खुद to shine.
खद to be.
खद to increase.
खुद to shine, to look decent.
खुद to shine, to look decent.
खन्नद (खन्नद) to drop. [down.
खन्नद (खन्नद) to fall down, to drop
खिद to perspire.

5. Of these खि takes the third and fifth varieties besides
this and the rest, the fourth or the fifth according as they
are anit or set.

6. शिष्ठ takes the seventh variety when it means ‘to
embrace’.

7. Such of the roots in the two lists as are conjugated
in the Åtmanepada, with the exception of those mentioned
above, take the fourth or fifth variety in that Pada.
<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>अपुस्म</td>
<td>अपुस्मान</td>
<td>अपुस्मान</td>
</tr>
<tr>
<td>2nd „</td>
<td>अपुस्</td>
<td>अपुस्मम</td>
<td>अपुस्मत</td>
</tr>
<tr>
<td>3rd „</td>
<td>अपुस्त</td>
<td>अपुस्तम</td>
<td>अपुस्ताम</td>
</tr>
</tbody>
</table>

ब्रह्म अट्म.

<table>
<thead>
<tr>
<th></th>
<th>अवोचे</th>
<th>अवोचावहि</th>
<th>अवोचामि</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd „</td>
<td>अवोचपः</td>
<td>अवोचप पः</td>
<td>अवोचपसः</td>
</tr>
<tr>
<td>3rd „</td>
<td>अवोचत</td>
<td>अवोचतम</td>
<td>अवोचन्त</td>
</tr>
</tbody>
</table>

III—Third Variety.

1. The Aorist forms of roots of the tenth conjugation and of causals are made up in this way.

2. a. The अ्र is dropped, but the vowel changes and others affected in the primitive root before it are retained.  
b. The penultimate vowel is shortened.  
c. Then the root is to be reduplicated according to the general rules. If the syllable following the reduplicative one be short and not prosodically* long, d. the अ of the reduplicative syllable is changed to ग; e. and its vowel generally, when short and not prosodically long, is lengthened.  
f. To the base so prepared are to be appended अव, and the terminations of the Impfect as in the second variety.

Thus from भावच (the causal of त्रू), by dropping अव, we have भावच; by shortening the penultimate, भव; by reduplication, भवच; by changing the reduplicative अ to ग, बिहव; by lengthening the ग, बिहव; and by applying अ, the termination त्र and the temporal augment, अविभवत: So from रज्ज्ययति (caus. of रज्ज्या) we have रज्ज्ययति; परज्ज्य by c. and 2 d. p. 68; अरज्ज्ययत by f. For b. there is no occasion, since the penultimate is not a vowel and none also for d. and e. since रज्ज्य, the syllable following the reduplicative र, is prosodially long, being followed by a conjunct consonant. रज्ज्ययति (caus. of रज्ज्य); रज्ज्य by a; अरज्ज्ययत by c. and 2 d. and b. p. 63; अरज्ज्ययत by d.; अरिरज्ज्ययत by f. For b. there is no occasion, and also for e., since the vowel ग of the reduplicative syllable ग्रि is prosodically long.

3. a. If a root begins with a vowel, the following consonant is reduplicated and ग added to it in the reduplicative syllable.  
b. When a conjunct consonant with न, द, or ल as

* A syllable is prosodically long when, being short itself, it is followed by a conjunct consonant.
its first member, follows the initial vowel, the second member is reduplicated.

Thus अर्द्र-आयुष्य-अद्र by 2 a; अन्द्र by 2 b.; अप्रद्र by 3 a.; अयोद्र by adding the temporal augment आ (F. B. p. 62); and अप्रविद्र by 2 f. So अज्ञ-अज्ञन्त-अन्त्यि by 8 b.; अन्त्यि by the rule in p. 62 F. B., and अप्रविद्र. Similarly अभ्यस्त has अर्यिद्वा. In the two latter cases उन् and अत् are set aside and द् and च्छ are reduplicated and द् added to them.

4. If a root ends in द्, short or long, that vowel is to be substituted for च् in the reduplicative syllable, when the following syllable does not consist of a letter of the labial class or of च्, त्, द्, ध्, or त्र, followed by अ.

Thus च्, causal काव्य-काव्य-काव्य-चक्र and सिध्द, but as the root ends in द्, we have द्वार-द्वार-अन्त्यि; but in the case of र् or द् we have अर्यिद्वा or अप्रिद्वा, and not अर्यिद्वा or अप्रिद्वा.

5. The द् is optionally retained in the case of च्, द्, ध्, त् and त्र्. Ex. अर्यिद्वा or अप्रिद्वा Aor. caus. of च्.

5. The following roots shorten their penultimate optionally:

भृत्, भृत्, भृत्, भृत्, भृत्, भृत्, and also भृत्, भृत् भृत् and a few others; as अप्रिद्वा or अप्रिद्वा.

पीण-पीण-पीण-अप्रिद्वा. 2. c. has no place here. When the penultimate is shortened, we have पीण-पीण-पीण-पीण-अप्रिद्वा.

6. The vowel changes mentioned in Article 2, i.e., the shortening of the penultimate (b.), the substitution of द् for अ (d.), and the lengthening of the reduplicative syllable (e.) do not take place in the case of the following roots:

क्रष्ण, वन, श्रष्ण, वन, श्रष्ण, श्रष्ण, श्रष्ण, श्रष्ण, श्रष्ण; as क्रष्ण—अचक्षष्ण, वन—अवर्ष्ण.

7. The द् of the reduplicative syllable of स्य्र, द्, त्रष्ण, द्रष्ण, द्रष्ण, द्रष्ण, द्रष्ण and चष्ण is preserved, and the द् of those of चष्ण and चष्ण optionally changed to अ; as अस्य्रष्ण, अद्रष्ण, अवर्ष्ण, &c. and अवर्ष्ण or अवर्ष्ण.

8. ग्रष्ण has two forms, अग्रष्ण or अग्रष्ण.

9. The roots भ्रष्ण, द् and द् take the third variety in the primitive form. भ्रष्ण takes it optionally. द् (see p. 155, Art. 4), drops its आ after reduplication.
In these cases reduplication alone is necessary. भि-भिरित्व अन्त-अनिषिप्त by II., p. 36, the अ being weak; धे-अद्वधि.

10. स्त्रापयति has अनिषिप्त; पापयति, अपीप्त; and प्रापयति, अनिषिप्त or अनिषिप्त.

11. The penultimate short ख्र of a root is optionally retained, the long ख्र optionally shortened.

बतरे कौ. of हर्; by dropping the अग्न we have वर्ते, or हर् by the above; वर्ते-वर्ते-अवर्ते- 2 d. and e. are not applicable. हर्, अवर्ते-विरर् by 2 d. —विरर् 2 e. —अवीश्वर; कौसै कौ of कृत्र; after the dropping of the अग्न, कौ and हर् by the above, which give two forms अवीश्वरत् or अवीश्वरत.

12. Some roots, the most important of which are ठोक्, ठोच्, शास्, अधा, शास्, सेव, वेप, एज्, ठाप, राघ, ताप, राघ, याप, and राघ, do not shorten the penultimate; as अड्डोक्तव and अप्लापत.

13. ख्र and स्प्य are in the Aorist of the causal to be taken as हर् and धप्, and भि optionally as हर्; as अजाहवत् or अजहावत् by Art. 5, अधुपव, अजहावत् or अस्पष्यत.

14. This variety is both घ्यानम्पदी and Parasmaipadi.

<table>
<thead>
<tr>
<th>1st pers.</th>
<th>2nd pers.</th>
<th>3rd pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>सिंहैर</td>
<td>अजीहरत्</td>
<td>अजीहरत्</td>
</tr>
<tr>
<td>डल</td>
<td>अजीहरतम्</td>
<td>अजीहरतम्</td>
</tr>
<tr>
<td>ड्राम</td>
<td>अजीहरताव</td>
<td>अजीहरताव</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1st pers.</th>
<th>2nd pers.</th>
<th>3rd pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>अजीधरे</td>
<td>अजीहरवधि</td>
<td>अजीहरवधि</td>
</tr>
<tr>
<td>डल</td>
<td>अजीहरवधि</td>
<td>अजीहरवधि</td>
</tr>
<tr>
<td>ड्राम</td>
<td>अजीहरवधि</td>
<td>अजीहरवधि</td>
</tr>
</tbody>
</table>

काशीं गन्तुकामं: श्रीनारायणसिद्धांप्राणं: सह परिवर्तित।
भगो अर्घमा सविता पुरुष्विन्त्री त्वागा प्रहसिप्तयाय देवा।
तस्मिन्युर्वेदाऽऽत्र गृह प्रविष्टे यूर्यं किपनुवोदशात् । गुह्रय-मिति प्रत्या।
अस्मिन्यिर्जीने च नष्ठमेवर्मिष्यतं कालमविश्वव्रापि न समाबंसौम।
We have drunk Soma and have become immortal.

Devadatta has weighed this gold, make ornaments of it.

The king of the Kalingas has besieged Pātaliputra but many of his soldiers have fallen out of the line and are looking for plunder.
Ashtavakra, coming from a place twelve coss off, is now tired. Give him food and drink.

He has not been able to convince me that my belief in the existence of ghosts is unfounded.

The minister has governed the country justly. He is loved by all the people.

Govinda looked for the lost book one whole day, but has not found it.

We have cut off a branch of the Palasa tree for making a sacrificial post.

Have you not washed your hands yet?

I have given a hot bath to my children.

Hast thou not heated the water yet, as I told you to do?

The owner being dead, they have caused the house to be pulled down and his clothes to be burned.

VOCABULARY XXII.

अनाथ m. n. f. helpless.
अभुष m. an attendant, a servant.
अयूज n. a lotus.
अवहित (past part. of धा with अव) attentive.
अधातक m. name of a person.
अध्द vi. 4th conj. with निर्द, to repeal, to abolish.
आदि m. a friend, a well-wisher.
आदी f. a line or row.
इ with निर्द, to set out.
कहण m. n. f. doleful, lamentable.
कहिः past part. pass. of the causal of कहूँ, planned, invented.
गुरुकार m. n. f. desirous to go.

गाहीष्ट्र m. a sacred fire kept perpetually by a householder, household duties.
लघुपत्रम m. n. f. concerning him.
तए 1st conj. अथ, to spread.
दीप 4th conj. अथ, to shine.
ः with दृष्ट to draw out, to save.
जे 1st conj. Parasm, to suck, to drink.
ज्ञान 1st conj. Parasm, to sound.
नवीन m. n. f. new.
परिवार m. retinue.
पशु m. a kind of tree.
पुरा m. name of a deity.
रोध m. awakening.
राम m. name of a deity.

* Use उप्रायवचने with the caus. of श्रा.
introduce, to bring into practice.

Prasad. to decease, to defraud.

Shri. f. beauty.

Sadhu. with sadhu and a, to obtain, to meet with, to find.

Samashr. past part. pass., of with sadhu and a, collected.

Sarang-nya. f. path, disposition or arrangement of things.

Sivam. m. the sun.

Sivayaka. 10th conj. to indicate.

Svarajyam. m. owner.

Belief. Bhruta. vishas. m.

Convince. with prati. caus., prati. kar.

Existence. Bhrut. m. abhityatan. n.

Ghost. Bhrut. m. vata. m. vishas. m.

Immortal. past part. of bhrut. with a, abhut. m. n. f.

Justly. paryay. nityayen.

Line. bhrut. m. column of an army.

Love. bhrut. 4th conj.; he is loved.

Tasatnthayat.

Plunder. dhat. m. jagat. n.

Unfounded. nayyak. m. n. f.

Yet. abhaya. ind.

LESSON XXIII.

AORIST—contd.

I.—Sixth Variety.

1. The sixth variety of the Aorist is formed by adding to the root the forms of the third Aorist of ahu. with some changes, the a of ahu being dropped. These forms may be considered as the terminations. They are as follows:

Sing. Dual Plur.

1st pers. sivab sivag sivam
2nd , shri shidru sidad
3rd , shite sidad sidad

To be able to commit them easily to memory, the learner may regard them as made up of the Imperfect forms of ahu, with the
dropped and सि prefixed, this latter necessitating the change of the following स to स. Instead of सन्, चल should be taken to be the third person plural form, and सि is not to be prefixed to the second and third person singular.

2. Roots ending in आ. यम्, रम्, and नम् take this variety.
3. This variety is Parasmaipadi only.

II—Seventh Variety.

1. This consists in adding to the root the forms of the second Aorist of आ ‘to be,’ the आ of आस being dropped. In other words, add आ to इ and append the terminations of the Imperfect with the modifications shown below. These forms, considered as terminations, add on to the root.

<table>
<thead>
<tr>
<th>Parasasm.</th>
<th>Ātm.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>सम् साव साम</td>
</tr>
<tr>
<td>2nd „</td>
<td>स: सतम् सत</td>
</tr>
<tr>
<td>3rd „</td>
<td>सतू सताम् सन्</td>
</tr>
</tbody>
</table>

2. This variety is both Ātm. and Parasasm.

3. Anििि roots ending in थ, ध, ष, and ह, having ष, ष, ष, or ष for their penultimate, have their Aorist formed in this way.

4. The root धन्य is an exception.

5. The roots सुप, सूप, and धूष optionally take this variety.

6. The third person singular, second person singular and plural, and first person dual of the Ātmanepada of the roots धह, दिह, बिह and धह are optionally formed by dropping the स or सा, and appending the remaining portions of the terminations.

हेम Parasasm.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>अग्नःसिन्धम्</td>
<td>अग्नःसिन्धम्</td>
</tr>
<tr>
<td>2nd „</td>
<td>अग्नःसििि:</td>
<td>अग्नःसििि:</td>
</tr>
<tr>
<td>3rd „</td>
<td>अग्नःसििित्</td>
<td>अग्नःसििित्</td>
</tr>
</tbody>
</table>

* Roots ending in ध, ध, and धो are to be considered as roots ending in स्थ, as observed in Art. 14, Lesson XIII.
† See p. 78 Note †. Also those roots which are optionally सि when they do not take ध.
लितकर्माणुन्दनायाज्ञातीस्तत्चूत्रद्वारादीन्मा स्पृहः
वेषयुपन्याससिद्धयास्सिद्धम्।
तदसिन्ध्वदीमः वदावाहुकः प्राप्य।
मोऽ प्रयोहित नवदुशमान्दस्तु बन्ध्वेवेन्द्र साहित्यद्विद्धिम्।
तद्गुणान्यत्करणीयं द्वर्य।
विवाहविवेचरितकर्त्तव्यताम्रत्या ब्राह्मण नाशासिन्धुरतो मां
tतस्पादनायाहनः।
अस्तमयालीब्रविस्तितिभिःश्रीका नामः।तत्किंवदापि गां नाधु-
श्रस्त प्रयः।
कृमीवल्ल शुभभागकः पर्यायः स्वरं तत्त्वेऽर्पि सूर्ये परम्बो न
वर्षित।
गो चण्य श्रात्ते। परस्य दिशामेल्यसांक पितालखच्छरं रिक- 
क्षयस्य समार्थेऽतुभो भागानकरेऽ।
महाकार्यमेवं देवो गुरजनम्य चन्द्रित्वाऽश्तिव च चन्द्रमिन्न्य 
श्या देवतां मातरं पितामहान्यान्त्र व्यायामान्यसिम्भ।
He embraced [किर्] his child and wept [हड] bitterly.
We have mounted [हड with आ] our horses and are now marching against the enemy.
The flowers, brought yesterday, have now faded [कैसे], throw them out and bring new ones.
Having told us how Chandraeketu and Lava fought with each other, and how Rama commanded them to be quiet*, he has ceased [रम with वि Parasm.].
I have not yet thought [हृद with वि] which would be better for me, the study of law or of medicine.
Have you smelt [प्रा] the flower? It is very fragrant.
The king has sat [विस्थ with उप] upon the throne and is consulting with his ministers.
We have protected [पा] you so long from evil or injury and you now act the traitor towards us; what could be more mournful?
Why hast thou abandoned [हा] an affectionate wife who never did anything you did not like?

**VOCABULARY XXIII.**

अदशन n. doing, executing.
अस्त m. sunset.
आद्र्यः स. the sixth lunar mansion.
आत्तें past part. pass. of हू with आ, filled, covered.
आत्तमयणः m. n. f. (आत्त यह m. n. f. near, and मेरण n. death) one whose death is near, about to die.
आद्मोति f. a sacrificial oblation.

इतिकल्पत्यता f. method or the way of doing anything.
करणीय pot. part. what is to be done.
गृहरिता f. family deity.
तिमिर n. darkness.
घपनी f. a pipe.
निस्तिमन्द्रं, n. daily religious performance.
वृजस्य m. rain.

*पशाप्तीमित्यादिदिवसः*
Lesson XXIV.

Part I.

Aorist—contd.

Fourth and Fifth Varieties.

1. The most general varieties of the Aorist are the fourth and the fifth. Any root that does not belong to any of the preceding ones takes one or other of these. In the same manner a root that takes one of the others optionally, or in the Parasmaipada only, has its other or Atmanepada form made up in either of these ways.

2. (a.) The fifth differs from the fourth in prefixing the augment to the terminations and consequently it is the Aorist of Seat roots and the fourth that of Aniṣ roots. (b.) and when Parasrm. belong to the fifth variety, though Aniṣ; and (c.) and roots ending in preceded by a conjunct consonant or in long when Atmanepadi, and (d.)
such as are optionally $set$ to either. (e.) शू when Parasm.
and अ$त$ take the fifth only.

3. शू and स्तम्भ do not admit of when they take the अ$त$ma-
ne$प$ada terminations.

4. $a$. The forms of the Imperfect of अब्र ‘to be’, with the
initial आ dropped, are appended to the root as terminations.
$b$. The third person plural has शू instead of सन्त. $c$. When in
the fifth variety इ is prefixed, the शू of the second and third
person singular is dropped. $d$. The rule about the change of
ले to इ is given in 4, p. 79, holds good in the case of शम्भ in
this tense. शम्भ is changed to इ when preceded by इ also.

I. शू preceded and followed by any consonant
except a nasal or a semivowel is dropped; as अभिन्द्र$+$/
$स$त = अभिन्द्र; अभिन्द्र + स्ताम्भ = अभिन्द्र.

**Fourth Variety.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>शम्भ</td>
<td>शम्भ</td>
<td>शम्भ</td>
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<tr>
<td>ली: शम्भ</td>
<td>शम्भ</td>
<td>शम्भ</td>
<td>ली: शम्भ</td>
<td>शम्भ</td>
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<tr>
<td>सैत्र क्षम्भ</td>
<td>शम्भ</td>
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<tr>
<td>सति</td>
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<td>शम्भ</td>
<td>सति</td>
<td>शम्भ</td>
<td>शम्भ</td>
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<tr>
<td>श्या: साताम</td>
<td>श्या: साताम</td>
<td>श्या: साताम</td>
<td>श्या: साताम</td>
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**Fifth Variety.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
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<tbody>
<tr>
<td>शम्भ</td>
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<tr>
<td>ली: शम्भ</td>
<td>शम्भ</td>
<td>शम्भ</td>
<td>ली: शम्भ</td>
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</tr>
<tr>
<td>सैत्र क्षम्भ</td>
<td>शम्भ</td>
<td>शम्भ</td>
<td>सैत्र क्षम्भ</td>
<td>शम्भ</td>
<td>शम्भ</td>
</tr>
<tr>
<td>सति</td>
<td>सति</td>
<td>शम्भ</td>
<td>सति</td>
<td>शम्भ</td>
<td>शम्भ</td>
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<tr>
<td>श्या: साताम</td>
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<td>श्या: साताम</td>
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<td>श्या: साताम</td>
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</tbody>
</table>

**Parasmaipada.**

**Fourth Variety.**

5. In the Parasmaipada forms of the fourth variety the
vowel of a root takes its Vṛiddhi substitute; as श्या अने$स$सिट.

**Fifth Variety.**

6. In the Parasmaipada fifth, (a.) the ending इ$स$, शू, and
शू, short or long, and (b.) the penultimate of roots ending
in इ or शू and (c.) that of बू and शू take Vṛiddhi necessarily;
as श्या अभिन्द्र + इ$स$ + अने$स$सिट, शू–अने$स$सिट, शू–अने$स$सिट.

7. The शू, if not prosodically long, of roots having an in-
tial consonant and ending in any consonant except इ and शू,
takes Vṛiddhi optionally; as गू–अने$स$सिट or अने$स$सिट.
8. Exceptions.—Roots ending in ह, म, र, and the roots, लण, भस, जाग, कट, लग, हस, धि, and some others, do not take व्रिद्धि; as कम्र-अक्रमित.

9. The penultimate short ह, उ, क, छ take their गुणa in the fifth form; as सिद्र-असेपीत, युद्र-अशोचीत, जूट-अकलित.

अत्मानेपाद.

Fourth Variety.

10. In the अत्मानेपाद fourth variety, (a.) the ending ह or उ, short or long, takes गुणa, while (b.) the ending क and the penultimate vowel remain unchanged; as नी-अनेत, त्य-असोट, भू-अपूर्व 3rd pers. plur., सिद्र-अभित. Ending क (long) is treated as in 9, p. 2; as स्तू-असतीति, जू-अकूहे.

11. After a short vowel the श्च of सत and स्था: is dropped; as ह—अहात.

12. In the अत्मानेपाद, शा, चा, and such roots as assume those forms in the non-conjugational tenses, and स्था substitute ह for the final आ, and this ह does not take गुणa; as अदिति, अदिवाताम.

Fifth Variety.

13. The ending vowel or the penultimate short takes its गुणa substitute in the fifth variety; as द्र-अर्जिविद्ध, द्रु-अमोदित्व.

14. In the अत्मानेपाद fourth Aorist, हन्न drops its nasal necessarily; and गम, and यम when it means ‘to marry,’ optionally. वष्ण is used instead of हन्न in the Parasmaipada and optionally in the अत्मानेपाद. वष्ण does not take व्रिद्धि.

हन्न with आ अत्म—आ + अ + हन्न + सत – ह + सत–ह + त by 11 above —अहत–आहत; dual आहसाताम—plur. आहसत. Another form is आविष्ठित &c. यम with उप अत्म—उपायत, उपायसाताम &c. or उपायात, उपायसाताम &c. गम with सम अत्म.—समगत or समगस्त &c.

15. The third person singular of the Aorist of पूर्ण is अपारि, i.e., it is made up by using the termination ह instead of सत, तीथ, जन, बुध 4th conj., पूर, ताप, and ब्याप substitute this ह for सत (or हह) optionally.

16. a. As in the case of other non-conjugational tenses the passive of the Aorist is made up simply by appending 15
Atmanepada terminations to the prepared base. 6. The first, second, third, and sixth Aorists are active, wherefore the roots belonging to them take the Atm. fourth, fifth, or seventh in the passive. c. In the passive of the Aorist all roots take Ṛ for the third person singular instead of स्तं (or \( \dot{śu} \)) or सत।

17. Before this Ṛ the ending vowel and the penultimate अ take Vṛddhi and any other penultimate short takes गुणा. The अ of जन्म and of Set roots ending in र (except चम with आ, कम and वम) is not changed.

18. Final आ takes the augment य before the Ṛ.

19. The र of हन्स is changed to र when the vowel undergoes Vṛddhi (See 7, p. 150).

20. Article 3, p. 103, holds good in this tense also.

भ Parasem.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
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<tbody>
<tr>
<td>1st</td>
<td>अभाष्यम</td>
<td>अभार्व</td>
<td>अभार्य</td>
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<tr>
<td>2nd</td>
<td>अभार्षि</td>
<td>अभार्षिम</td>
<td>अभार्षि</td>
</tr>
<tr>
<td>3rd</td>
<td>अभार्षित</td>
<td>अभार्षिद्म</td>
<td>अभार्षिद्म</td>
</tr>
<tr>
<td>अ + दू + सीत—भाद by 5, p. 168</td>
<td>अभार्षित (note † p. 97, F. B.)</td>
<td>अभार्षित</td>
<td></td>
</tr>
</tbody>
</table>

Atn.

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<tr>
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</thead>
<tbody>
<tr>
<td>1st</td>
<td>अभृपि</td>
<td>अभृपिवि</td>
<td>अभृपिवि</td>
</tr>
<tr>
<td>2nd</td>
<td>अभृपि:</td>
<td>अभृपिविम</td>
<td>अभृपिविम</td>
</tr>
<tr>
<td>3rd</td>
<td>अभृपि</td>
<td>अभृपिविद्म</td>
<td>अभृपिविद्म</td>
</tr>
<tr>
<td>अ + दू + स्त— the vowel remaining unchanged by 10 (b) p. 169</td>
<td>अभृपित by 6 (a.) p. 168</td>
<td>अभृपित</td>
<td></td>
</tr>
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</table>

भ Parasem.

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</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>अभाविष्म</td>
<td>अभाविष्म</td>
<td>अभाविष्म</td>
</tr>
<tr>
<td>2nd</td>
<td>अभाविषि:</td>
<td>अभाविषिम</td>
<td>अभाविषिम</td>
</tr>
<tr>
<td>3rd</td>
<td>अभाविषि</td>
<td>अभाविषिद्म</td>
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</tr>
<tr>
<td>अ + दू + हेतु—जी + हेतु by 13, p. 169</td>
<td>अभाविषित by 13, p. 169</td>
<td>अभाविषित</td>
<td></td>
</tr>
</tbody>
</table>

Atn.

1. प्रछा being Anit belongs to the 4th variety; अ + प्रछा + सीत—प्रछा by 5, p. 168—प्रछा by IX., p. 52—प्रछा by IV., p. 49—प्रछा + सीत by note † p. 97, F. B.—अभाविषि. Dual, अ + प्रछा + स्ताम—प्रछा.
SECOND BOOK OF SANSKRIT.

+ताम by I. and 5, p. 168—प्राप्त + ताम—प्राप्तायम by note* p. 21, F. B.—अप्राप्तम; plur. अपाणक्ष: 2nd pers. अपाणी:-अपाणम—अपाण. 1st pers. अपाणम—अपाणक्ष—अपाणम.

2. तूप—one form is अटप्पत by b., p. 157. The root takes त optionally by 6. p. 79; hence it takes both the 4th and 5th varieties. अ + तूप+सीत-तूप optionally by 19, p. 82—तूप्प by 5. p. 168—अतापस्त; तूप—ताप्प by 5, p. 168—अतापस्त; duals, अतापस्त and अतापस्त. छ being dropped by I., p. 168. The fifth is अतापस्त, Guna by 9, p. 169; dual, अतापस्तम &c. So this root has four forms. तूप is similar.

3. त्यज-अ + त्यज + सीत-त्याख्य by 5, p. 168-त्याख्य by note† p. 97, F. B.—त्याख्य + फीत note † p. 97, F. B.—अत्याप्तित; dual, अत्याप्तित, छ being dropped by I., p. 168.

4. द्वृ-अ + द्वृ + सीत-द्वार by 5, p. 168—दाप्त by V., p. 50—पाप्त by VII. p. 51—पाक्ष by note † p. 5, F. B.—अपाणी; dual, अ + द्वृ + स्ताम-अ + द्वृ + स्ताम. First of all छ is dropped; then we have अ + द्वृ + ताम—दाप्त by V., p. 50—दाप्त by II., p. 49—अदाप्तम by VI., pp. 50-51; plur. अपाणा।

5. वस-अ + वस + सीत-वास-वाट by I., p. 97—वासस्त; dual, अ + वाप्त + स्ताम. Here the छ of वस must be changed to त before dropping the छ of स्ताम by I., p. 168. So अ + वाप्त + स्ताम—अवालाप.

6. वर्ध-अ + वर्ध + सीत-वाध-वाट by I., p. 49—वाध by IV., p. 49—वाध + पीत-अपाणही; dual, अ + वर्ध + स्ताम-वाध + ताम-वाध + ताम-वाध+ पाण by II. p. 49—वाध + पाण by III. p. 49—अवाद्यम by II. p. 88. Similar changes take place before तम, तम and अवात. त, दाप्त and दाप्त.

7. कृ is both Param. and अत्य. By 4 b. p. 157 one form of its Aorist is अत्यत्य. As to the other, we have first अ + द्वृ + सीत-रौध by 5, p. 168—रौध by note † p. 5., F. B.—अरौध; dual, रौध + स्ताम—रौध + ताम, छ being dropped—रौध + पाण by II. p. 49—रौधम by VI., pp. 50-51; plur. अरौधम; dual अरौध + स्त-रौध + त by dropping ा, then द्वृ as above—अरौध; dual अरौधम, plur. अरौधम.

8. लघ्न अत्य—अल्घन + स्त-लघ्न + स्त-लघ्न + घ-लघ्न—अल्घन; dual अ + द्वृ + स्ताम+अवल्घनम by note† p. 5., F. B.

9. स्ताच-अस्ताचीति by 6. (b.) p. 168; नद्व—नदीतिर or अस्ताची by 7, p. 168; नद्व—नदीतिर.

10. तूप being Anit belongs to the 4th variety;—अ + हृष्ण + सीत—घ्न by 18 p. 82—साप्त by 5, p. 168—साप्त by IX., p. 52—साप्त by IV., p. 49—साप्त + पीत by note † p. 97, F. B.—अस्ताची.
11. हूँ Param. and अत्म being Set belongs to the 5th variety; Param.
अवारीत. In the अत्म it takes both the 4th and 5th
varieties by 2. (c.), p. 167. अ + हूँ + स्न——अ + हूँ + त by 11, p. 169
——अवार; अ + हूँ + झूँ-बूँ + हूँ by 13, p. 169——अवारित;—बूँ+झूँ
optionally by 3, p. 96——अवारित.

12. हूँ with अधि being Anit belongs to the 4th variety; अधि
+ आ + हूँ + स्न——अधि + आ + ए + स्न——अधि + अधि —स्न्यैः; or अधि + आ
+ गा + स्न—गी + स्न by 2, p. 98——अधिगीत.

दुःखादुर शान्तान्न ग्रुप्यग्राहि ग्वेच्छाश्र भा भूषेत्वदेश्वे व्याकरणम्।

बोद्दवने शाकांक्ष दुःख अपाधूर्तोधना सार्वानाश्रणान्नियोजय।

करिष्दुष्मणमहमलं गुपक क्रुदुमपूर्वे गत्वा तत्वाधिकप्रायं मया
निविटसं गणमास्ते तद्भावाः। सोऽऽगच्छत। निवित्य च मामवेचित्
चातातात रात्रोऽ में तद्वागत्यासम्मयमेवद्वं पितादानिति बदलनः
सर्वेऽेव त्वरार्विन्दत।

यद्व सत्यमार्वेदीस्तत्तुष्मणमहमेतद्रवां शातं दुःखादुरं।

त्वपात्मनं: पुर्वेमार्वायत्वाश्चीरत्वं च पर्य्येष्विरिति यदोऽऽं
तत्त्वं सत्यम्।

ग्रुप्यांगतितुः त्रिप्रियाणय: विशेषत्वति शोकविचक्ताि सहारों
भाया च मे। परं हूँ कि दुःखादुरं सत्यमेव तथत्वविराह।

कैकियकान्त लुखःपूर्वाऽ दुःखोकान्ततो वा।

नीचेंत्रतुपरिं च दृश्य चक्रनेमिनेमेन॥

श्रुष्यो च सार्वानन्तं सत्यमास्त। तत् कृपमेधूलं सोऽऽपादन्य-
न्द्याः: पुष्प: कित्तोष्णाश्रण: कथं नो मण्येष्वद्रीकृत्तिः।

सानीष्वे मामेवार्याप्वान्तनंनाध्रत्व राजाशौकीदतोऽयक्ते
मनस्म प्रया कार्यमुक्तेयः।

आधिनेित्वे सिपुरस भाज्यमार्वास्मः।

अर्णाहः महत्कायां पारम्परीयम्यपथमया वच्यमुद्दास्मः।

आकोनयां नानोरथा भूष्टालिपुर्तां दुःखमस्या न किंवल:-
विनम्याः।
संज्ञालिक उपसनावर्धनम्

हिंदूस्थानी साहित्यकारों के लिए कुछ आदत हैं, जो इस भाषा के अंतर्गत सिद्धांत, विचार और धार्मिक सिद्धांतों को प्रस्तुत करने में सहायक होते हैं।

द्वितीय पुस्तक के पहले विभाग का उल्लेख किया जाता है, जिसमें अंग्रेजी के साथ हिंदी शब्दों का इस्तेमाल किया जाता है।

इस बारे में कुछ उदाहरण दिए गए हैं:

1. 'संज्ञालिक उपसनावर्धनम्' बोलने की तैयारी के लिए केवल इसका मुख्य उद्देश्य है।
2. 'द्वितीय पुस्तक के पहले विभाग' का उल्लेख किया जाता है।
The enemies have burned [ढू] twenty villages, and are now marching against the capital.

The birds confined in the cage have all flown [ही अत्म. with ढू] away.

The friends, whom [expected so long, are come [गम or द, with आ], and have just alighted [तू with अव] from their carriages.

We have lopped off [ह or ठू] the branches of the trees in the garden.

They have dug [खन] many canals communicating with the river Sindhu, for agricultural purposes.

When he said [बच] he could be a Sanskrit Paññita in ten days, I smiled [सम].

Yajñadatta has recently performed [का विं, or स्था with अदू] his son's Upanayana ceremony. He gave [दा] much Dakshinā to Brāhmaṇas on that occasion.

It was but just now that they remembered [स्थ] they had sent a man to call Govinda for aid.

* The changes of the final which some words undergo at the end of compounds do not take place in the case of Tatpurusha compounds with अ or अद्.

† Acc. sing. of अस्तूः.

‡ Dative used in the sense of the Genitive.

§ ढू here takes the seventh form, as it should by the general rules, and its दू is not changed to ढू.
Do not be afraid [ची with मा], it is not a cobra that you see before you, but a rope.

The English have killed [बंध] the ring-leaders and re-conquered [किं with पुर्दः] the country.

From his constantly sitting at home and not doing anything, have resulted [जन्त्र, or पदु with लिस] poverty, and many painful diseases.

Have you made [हु] the ornaments that I told you to make? Show them to me if you have.

The king's surveyors have not yet measured [मा] the whole land.

We have torn [दू] all those papers, now that they are of no use.

He has pounded [बुदू] the medicine, emptied [रिखु] the vessel, put [बिपु with नि] that powder into it, poured* water and placed it on the fire.

Govinda's wishes are gratified [हुँ] and he is now happy.

He has abandoned [स्वस्त with परि] all worldly affairs and has now become a recluse [मज with परि].

We have not yet accepted [पडू with प्रत्य] the money they gave us yesterday.

They have served [सेव] their king faithfully.

The traders have bought [ची with परि] all the cotton in the market, and sent [हि with प्र] it off to England.

The monkeys have broken [मजः] the roof of the house.

The brothers have divided [भज with वि] their ancestral property.

I have endured [सह] all the taunts of the people calmly, and borne [बहुः] the responsibility of governing uninterruptedly.

The two kings have equipped [बहुः with सम्ब] their armies for a battle.

* पू with जलेन or विपु with नि. विपु becomes विपु after नि.
VOCABULARY XXIV.

अबमय m. n. f. unable.
अग्रिय m. fire-carriage, railway-carriage.
असरात् m. name of a Ksha-
अरहेऄ pot. part. of स्था with
अझु, what is to be executed.
अयुक्त past part. of युज with
अभि, assiduous.
अभि m. an enemy.
आभस past part. pass. com-
manded.
आत m. n. f. from आ and दृत
past part. pass. of दा to give,
taken away.
आत with सर्व to hold a sacri-
ficial session, to perform a
succession of sacrifices.
उत्तराकृत: m. plur. name of a
country beyond the Himá-
layas (probably the original
seat of the Āryas).
वपरि adv. above.
एकान्त m. n. f. invariable.
एकान्तत: adv. invariably.
ऐणु m. son of Ilúshâ.
आयप n. a medicine.
कवम m. name of a person,
कितव m. a rogue, a dishonest
person, a swindler.
कुस्मपुर n. name of a town.
जयावह m. n. f. that which brings
victory.
जालकर्षन n. birth-ceremony.
जांतसंतं m. son of Janaṁtapa.
तपम m. an oppressor.
दूष 4th conj. Parasm. to be
gratified or satisfied.
दृष्ट 1st conj. Parasm. to bite.

दन्तयक m. a snake.
दशा f. state, condition.
दह 1st conj. Parasm. to burn.
दीघ 1st conj. Ātm. to consecrate
and thus fit oneself for per-
forming a sacrifice.
दिविनीत m. n. f. rude.
दु 6th conj. Ātm. with आ, to
pay respect to, to regard.
देवेत्व n. the land of the gods.
नियंति f. destiny.
निःस्यक m. n. f. powerless.
नीच: adv. down, below.
नेमि f. the circumference of a
wheel.
पत with प्र and उद्र, to fly, to fly
पद with प्रति, to know or under-
stand, to accept, to do, to
practise.
पौषाजिक m. one who reads and
explains the Purānas.
पठ 1st conj. Parasm. to be
crowned with success.
भज 1st conj. Parasm. and Ātm.
with विः, to divide.
भार्तमती f. wife of Duryodhana
the eldest son of Dhṛitarāśṭra.
मनु with अव, to disregard.
महत n. lustre, greatness.
महव n. greatness, power.
मालयवतु m. name of a giant, the
maternal grandfather of
Rāvana.
शोभजङ्गी f. having the hair dis-
ordered or dishevelled.
शुष्काकृति m. n. f. of a lovely
form or shape.
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dreseu m. a barbarian.

kapu 1st conj. Param. with प्र, to speak, to prattle.

varṣu 10th conj. Ātm. to deceive.

vāśīha m. a descendant of Vasiṣṭha m. vegetable. [śhīha.

śuṣṭha m. n. f. powerful.

śūkṣma m. name of a king. [sorrow.

śośvānīkṛta m. n. f. overcomewith

śravā n. a sacrificial session.

śravāntī f. name of a river.

śaśūcīya n. counsellorship.

śāśvātīya m. name of a priest.

śwānītā m. n. f. modest.

Agricultural purposes, for, कृपे- 

हेतोः, कृषि-करणे.

Ancestral पिठौतायण m. n. f.

Cage पञव m.

Canal कूल f.

Capital राजपती f.

Cobra फङन m. नाग m.

Communicating संगत past part.

or संग्रहमक्ष pres. part.

Confined निरमक्ष past part.

pass. निरमक्ष past part. pass.

Cotton तुलू m. विच m.

Disease व्याप m.

Faithfully भवया, निधया.

Market व्यवसायिका f. आपण m.

Medicine औषध n. औषधि f. a

medicinal herb, gener. an herb.

Painful ह्यायाकर m. n. f. पीडाकर

m. n. f.

Paper पत्र n.

Poverty दारिया n. दुरैति f.

Powder शोभ m. चूर्ण n.

Property रिक्त n. वित n.

Responsibility of governing राजयुरा f.

Ringleader प्रधानराजधीरिन m.

Roof छदम n. पटल n.

Surveyor भूमापक m.

Taunt उपाधम m.

Trader वाणिज m.

Uninterruptedly अविरत ady.

Yaśūadatta यशदत m. a proper

name.

Part II.

BENEDICTION MOOD.

1. The Parasmaipada terminations of this mood are made up
by adding याः to those of the Imperfect. The 3rd pers. स्तुplur. is
याः and the श of याः is dropped before the त and श of the 3rd
and 2nd pers. sing.

2. To the terminations of the Ātmanepada Potential and to
the त and श occurring in them prefix श. These will be the ter-
minations of the Ātmanepada Benedictive. वीर्यम becomes वीरृम
in the circumstances mentioned in 4. a., p. 168.

3. The Parasmaipada terminations are weak, and the Ātma-
napada strong.
Rules regarding the Parasmaipada forms.

4. Arts. 2 a, b, c, e, f and g, in Lesson XV., Pt. II., held good here also.

5. The roots enumerated in Art. 2 d. on page 102 change their final vowel to य.

6. Other roots ending in अर (whether originally or in virtue of Art. 14, p. 82.) preceded by a conjunct consonant change their ज्ञ to य optionally; as गंधार्य-व्यायाम, [गंधार्य-व्यायाम] व्यायामरत्व-व्यायामस्य &c. from गोिे.

Atmanepada forms.

7. The terminations take य after Set roots and optionally after those that are optionally Set.

8. Roots ending in ख्रं (long), and in ख्रं (short) preceded by a conjunct consonant, and द admit of य optionally; as करिव, करिव (see below) from व, स्तरिव्, स्तरिव् from लर.

9. Final ख्रं or ख्रं and the penultimate vowel do not undergo their Guna substitute when the terminations do not take य; as हरिव from व, स्तरिव्, स्तरिव् from लर, खुरिव from ख्र.

10. In addition to the general rule for forming the passive of non-conjugal tenses and moods by appending the Atmanepada terminations to the prepared base, Art. 3. p. 103 also holds good in the case of this mood.

\[ \text{Sing.} \]

| 1st pers. | क्रियात्मश् | क्रियात्मश् | क्रियात्मश् |
| 2nd ‚ | क्रिया: | क्रियात्मम् | क्रियात्मम् |
| 3rd ‚ | क्रियात् | क्रियात्मम् | क्रियात्मम् |

\[ \text{Plur.} \]

| 1st pers. | क्रियात्मम् | क्रियात्मम् | क्रियात्मम् |
| 2nd ‚ | क्रियात्मम् | क्रियात्मम् | क्रियात्मम् |
| 3rd ‚ | क्रियात्मम् | क्रियात्मम् | क्रियात्मम् |

\[ \text{Atm.} \]

| 1st pers. | क्रीिव | क्रीिवहि | क्रीिवहि |
| 2nd ‚ | क्रीिव: | क्रीिवाथाम | क्रीिवासम |
| 3rd ‚ | क्रीिव | क्रीिवाथाम | क्रीिवासम |

a. Explain the following forms, referring to the several rules applicable in each case:—

विधात, विधाष, विधाय, विधाय, विधाय, विधाय, विधाय, विधाय, विधाय, विधाय.

b. Give the Benedictive forms of the following roots:—

\[ द्, द्, वर्, वर्, सह्, नह्, रह्, निह्, बन्, ते, ह्, क्ष, च्, ह्, द्, र्, श्. \]
LESSON XXV.

DESIDERATIVES.

1. a. The termination हृ is appended to the root; and then the root is reduplicated according to the general rules given in Lesson XI. and Art. 3, pp. 158-9. In the conjugational tenses अ हृ is added to हृ.

b. The हृ in the reduplicative syllable is changed to हृ.

2. To this हृ the augment हृ is to be prefixed or not according as the root is Set or Anit, subject to the following exceptions:

a. यहृ, यहृ, and roots ending in य or य do not admit of हृ; as निन्दिष्ट, निगदिष्ट.

b. य अत्म, य अत्म, य, गृ, all of the 6th conj., स्त्र, प अत्म, अर्थ, प्रस्ताव, अर्थ, and अर्थ admit of हृ; as प्रियन्दिष्ट, निला, निला, &c.

c. Roots ending in (long) य and य, and the roots हृ, हृ, भि, य, हृ, and खृ take हृ optionally; as हृप्रति गिर्बिन्ति दिविभिरसित्वि भिन्ति, निन्दिष्टि or निला, निला, from राधिति, निन्दिष्टि or निला, निला, from यहृ, &c.

3. The general rule† as to Guṇa should be applied, subject to the following exceptions:

a. Roots ending in हृ, हृ, and य (all of them short or long), or having these vowels for their penultimates do not admit of Guṇa when the हृ to be appended to them does not take the augment हृ; as हृप्रति, भिन्दिष्टि.

b. यहृ, यहृ, and य य do not take Guṇa. Other roots having हृ or हृ short for their penultimate, and beginning with any consonant and ending with any except हृ and हृ admit of Guṇa optionally, when the हृ takes the augment हृ as हृप्रति, भिन्दिष्टि, निला, निला, or भिन्दिष्टि, निला, &c.

4. Roots ending in a vowel lengthen it when the हृ is unaugmented; as निन्दिष्टि from मि 'to conquer.' हृ also lengthens its अ.

5. यहृ, यहृ, and यहृ change the हृ and हृ to हृ and हृ; as हृप्रति; (see 6, p. 87).

* See note, p. 185.  
† See Art. 6, p. 12.
b. The य of यु is changed to र in the reduplicative syllable.

c. The vowel of the following roots is changed to र and the roots are not reduplicated:

मि, मी, मा, मा, चा, रत्र, रह्र, चक्र, पत्र, पद्र. Of these, those ending in a vowel add a द.

d. आप has द्वति, and अर, श्रीति and चिन्धुचि.

e. दस्त्र has three forms, विषति, चीति, विदा०ति. तनु,* has तितांति, तितन्ति, चिततिन्ति; and पत्र, चिति, चिपति.

f. यु आत्म. has पिपिस्ते and यु, when it takes र, चिन्धुचि.

g. अ has अयिति and अ with चिन्धु, when it means 'to be convinced,' प्रतिपिति, र in the sense of 'to go' substituting गु.

h. The ज of जि is changed to ज after the reduplicative syllable, the द of टि and ह्र to ह्र, and the च of औ optionally to ज.

6. Desideratives may be formed from the causal base, or roots of the tenth conjugation, according to the general rules.

7. Art. 4, p. 159, is applicable to the Desideratives of the Causal and of roots of the 10th conjugation.

8. a. A root in its desiderative form takes the same terminations (Parasmaipada, आत्माने, or both) that it does in the primitive.

b. The desideratives of जा, ज, स्त्र and त्र are आत्मानेपार्थि.

क + व-कृ by 4, अ not taking र by 2-कीर्ति by 9 p. 2, र क not taking गु by 3 a.-भिक्यम्य by 1 a.-चिन्धु, अ being changed to र and अ appended to it by 1; Parasm. by 8 a. व + च = घ-घ्र-घुः-घुष्टि.

घ्र + च-घुः by 1 a.-इष्टिति, अ not taking र by 2 a. and अ not being changed to गु by 3 a.

घ्र + च-घुः by 5 a.-सिद्धिधिष्ठि, अ not taking र by 2 a.-सिद्धिधिष्ठि by 5 a.

-जियुः-युः-अः-युः-युः-सिद्धि- सिद्धिधिष्ठि.

पुष्प + व-कीर्ति by 5 b.-वियुः by 3 b.-स taking र by 2-वियुः or चिन्धु.

अत्म. by 8 a.

बिबिक्य by 1 a.; no गु by 3 a.-रिन्दिति.

9. a. By affixing र to the desiderative form, nouns sig-
nifying the ‘wisher’ are formed. These nouns govern an accusative, as चिंतनेत्रः।

b. By affixing अ् abstract nouns are formed; as जिज्ञासा ‘desire of knowledge’, ‘curiosity’.

\[\text{पारिप्रितस्तपः ग्रन्थस्यपारिः साधारित्वं स्तूतिः।}\\
\text{स्वयंपरकाशी तीता निष्पि रावणादयो बहुवो राजानो विदेशः।}\\
\text{कहि तु ऋतुर्नमविनितपशाकः सवे समस्या बस्तू।}\\
\text{अभितापस्तन्त्रमभोण्याचिंतनेर्जात्यासाधारितां हि।}\\
\text{पयसि प्रितुरुपरासुविनिषेणारितोदुमस्तगिरिमन्दृष्टि।}\\
\text{ब्रम्बतर्वं जिज्ञासामाणं। किश्रोचार्य्यपेत्यात्यांपयं।}\\
\text{मो ब्रह्मपुर्वा।}\\
\text{तस्यं समायनेव दुर्योधनं ग्रहायतेन जिज्ञासुमयैमलों यथिहिरेण निवर्तित।}\\
\text{यियक्षयानेरः पार्यनाथ द्रिप्नुम्रः।}\\
\text{अभीचं त्रतिं दुरासीत्वार्याः।}\\
\text{पारसादात्तमारः। सोपानपत्तिः पदं निपतेत।}\\
\text{यूरोपीयवैभवं द्रिश्यमाणं। प्रतिसंवतः कतिचप्रत्स्थवण्डीया}\\
\text{अक्षमूर्णयादिरेषानप्रियनीकायिग्न्द्रोणी।}\\
\text{ब्राह्मणो बुधसु राजार्विष्ण्वः भवः तथाँक्षे।}\\
\text{प्रभुत्तर्वणादस्या नवः। कूलं पिपतिष्टित।}\\
\text{ददर्मिनमा पदं निघेदः।}\\
\text{सुर्यवंशसंभवाणां रावणं यशो जिज्ञासुः कालिदास भाद।}\\
\text{क सुर्यरामचं बंशं। क वाच्यविष्णु प्रति।}\\
\text{तितींसुस्तैंत मोहदुपेपनास्मि सागरः।}\\
\text{शुरी भत्तमादिनुत्सु। बलेनातुगम्यमाण:। शर्वारस्यं। दिग्नता-}\\
\text{किरीतं रथयोविधायर्।}\\
\text{स्वाधिकारसङ्ग्रहं स्रष्टः कुलच्छर्यं कृपात।}\\
\text{राजगुणं। प्रविविधोश्चित्तमाराको हठाश्च। सारितो।}\\
\text{दुर्बिन्नीतेद्वारः।}\\
\text{आत्मा। कौशलं दितीयाशिष्यस्यं। महानं कालपुरुषं।}\\
\text{अर्थयन्ते ह्रिज्ञानामो तस्माद्यं यियक्षवः।}\\
\text{अर्थापयति: समपणा। दुर्भवं।}\\
\text{वैदिकं वचः।}\\
\text{16}\\
\text{सेक्य पुरुषों कालण्यं।}\\
\text{राजगुणं। प्रविविधोश्चित्तमाराको हठाश्च। सारितो।}\\
\text{दुर्बिन्नीतेद्वारः।}\\
\text{आत्मा। कौशलं दितीयाशिष्यस्यं। महानं कालपुरुषं।}
The dog is *about to die* [दृश्]; do not disturb him.

Wishing to bend [caus. of नम्] the branch of the tree he raised his hand.

A very violent storm arose, the sun was invisible, and it appeared as if the wind was *going to tear up* [पुद् with उद्] all trees by the roots, and *to destroy* [भृज्] all houses.

Viśvāmitra practised austerities for a thousand years, till his whole frame, instinct with the subtle principle of Brahmāna, became resplendent, and he appeared to be *about to burn* [दृश्] the whole universe by his extraordinary splendour.

Having seen his own kinsmen *prepared to fight* [युध्] with him, his face became pale.

This child is *inclined to sleep* [श्रवः]; put him into the cradle, and rock him to sleep.

There is a man waiting at the door who *wants to speak* [कृच्] to you on matters of great importance.

He who *wishes to be free* [छुच्] from the trammels of the world (life) should go to a philosopher, become acquainted with the Brahmāna, and meditate on it.

Those who *wish to introduce* [caus. of दृश् with वः] the system of widow-marriages should proceed at once to the task; the time for discussion is gone.

In that battle there was a soldier, who, being wounded, was afflicted with a raging thirst (desire to drink [पा]).

Dhrishtaketu was *about to strike* [द्र with य] a Rishi with his sword, mistaking him for his enemy, when I caught hold of his hand.

I went to Kāśi intending to bathe [खा] in the holy waters of the Ganges, and to live [वस् with लि] there for two years to study the Sāmkhya philosophy.

The two girls went into the garden *intending to gather* [खि with अव] flowers.

The self-existent God, *desirous to create* [दृस्त] the world, appeared on the surface of the waters, which covered the whole space.

* Use desiderative forms for the expressions printed in Italics.
The parrot that was confined in the cage this morning is about to fly away [दी, or पत्त विशिष्ट दी].

VOCABULARY XXV.

अधिकार m. fitness to perform any ceremony.
अपरान्तिनिष्प m. (अपर other, i.e., western, and अस्त्रिनिष्प ocean) the western ocean.
असिविव्यत adv. (from विव य m. the king of Chedi, who was Kṛṣṇa’s enemy) towards Chaidya.
अनिताप m. violent heat.
अथौ 10 conj. Ātm. to beg.
अथांय denom. Param. and Ātm. to explain.
अत्यन्तिव्या f. not comprehensive, whose range is small.
अविश m. n. f. without obstacles.
अस्तगिरि m. the western mountain, on which the sun, the moon, and the stars are supposed to set.
आचार्य m. a religious teacher who invests the student with the sacred thread, and instructs him in the Vedas.
आशा f. hope.
इष्टगिरि f. tutelar (desired) deity.
उग्र m. n. f. raging, severe.
उदय m. n. a raft, a canoe.
उग्राधि m. the sun.
कलिष्टितित proun. several.
काभ्रेष्ठ m. n. f. distracted by having two things to do at one time.
कृष्ण n. a bank.
कृष्ण्य m. n. (कृष्ण n. a penance, and त्रृत्व three) three penances.
प्रह with सम, to store.
दिगम्ब m. the end of the quarters, countries in all directions.
दुईद m. n. f. difficult to be understood, obscure.
द्वारपाल m. a porter, a doorkeeper.
नी with उप, to perform the ceremony of the investiture with the sacred thread.
पर्वत f. a line, a row.
पत्त with अभि, to jump towards.
परिसमालित f. end, accomplishment.
प्रभ p. n. f. violent.
बल n. an army.
भ्रप past part. pass. of भ्रष्ट to destroy, blown up, destroyed.
भार m. n. f. much.
बुर m. name of an enemy of Vīṣṇu or Kṛṣṇa.
पुरोपीय m. n. f. pertaining to the continent of Europe.
हार with अभि, to ascend.
बर्षण m. rain-fall, raining.
हु 10th conj. with न, to oppose, to dissuade from.
वेदिक m. n. f. belonging to a Veda.
समव m. birth.
LESSON XXVI.

VERBAL DERIVATIVES.

1. After *Set* roots the augment ह is to be prefixed to the दुः of the infinitive of purpose, and not after *Aniṭ* ones, and optionally after those that are both *Set* and *Aniṭ*.

2. a. The ि of the past participle is to be considered as a weak* termination.

Therefore the Guṇa change (6. p. 12) does not take place; and such rules as 4, p. 87, and 9, p. 2, are applicable; कु-कुल, वद-वदित.

b. The general rule about the augment ह (1, above) should be attended to. There are, however, many exceptions.

c. The following roots do not admit ह :

(1) Those ending in य, ऋ and ऋ as दु-हत, भु-भूत, कृ-कर्षण.

* By this expression is meant such a termination as does not occasion a Guṇa or Vṛiddhi change in the preceding.
(2) Such as take ह optionally before any termination whatever.

इ-इ (2, p. 96), दन्त-इण्ड (2 c., p. 179), सिद्ध-स्युत* (2 c., p. 179).
इड़-इण्ड़-मूड (6, p. 79 and I. a., p. 88), अम्ब-ज्ञान्त (6 a., p. 186 and h. below).

And there are several more.

d. After a final द and ध the त becomes न, and the pre-
ceeding द is also changed to र; as चिन्त from चिन्त, शीणे from शृ.

e. It is also changed to न after roots ending in आ and
beginning with a conjunct consonant containing य, च, ध, or ध
and also after several other roots.

Exceptions—उद्, विद् 7th conj., उद्, वै, प्रा, and ह्री change
the त to न optionally; and धै, ध्या, and मद् do not.

f. The vowels of शी, शिवद् 1st conj., खिड़, खिद्, and ध्व
undergo गुप्त substitutes when they admit of ह.

g. The nasals of यम, रम, नम, गम, हन, मन, तन, धण, ध्रण,
ऋण, and वन, are dropped; as गत from गम, तत from तन.

h. Other roots ending in अम and अन lengthen their
vowel when they do not take ह; as शम-शान्त, धम-धान्त, दम-
दान्त (6 a., p. 186 and 6., p. 79).

i. The penultimate nasal is dropped when त does not
take ह; as राम-रक, अम-अक.

3. a. The active past participle is formed by affixing
वि to the passive; as कृतवान from ह, तत्वान from तथ.

b. The feminine of this is formed by adding ह; as कृतवती.

4. a. The active participle of the Perfect is formed by
adding वस्त्र पारस्म. and आन अत्म. to that form of the root
which it assumes before the weak terminations of the Per-
fected, such as that of the third person plural.

b. When this form is monosyllabic, i. e., contains one
vowel only, or when the root ends in आ, ह should be prefix-
ed to वस्त्र; वस्त्र also admits of ह; as दवस्त्र from दा, पेतिवस, from
पत्र, but वहवस्त्र-वह्माण from ह, जहवस्त्र-जह्मण from ह.

* Final ह is changed to ह before a weak termination beginning
with any consonant except a nasal or a semivowel. This ह forms
विद्धि with the preceding अ or आ.
c. After गम्, हन्, विन् 6th conj., विप्, and दृष्, वख् takes इ optionally; as जगमिवर्ग or जगन्वर्ग from गम्.

d. Before बख् and आन्, some roots such as भन्, अधू, &c., drop the nasal and roots in long अ do not take गुिना as आजिवर्ग, नितिन्वर्ग. The first change, however, does not take place in the Perfect and the last does.

e. The form of the 3rd pers. plural of the Perfect should be taken as the base of the participle before the vowel terminations of the cases beginning with the accusative plural and before the ए of the feminine and of the dual nom., voc. and acc. of the neuter; as धिक्रियवस्-धिक्रियुष्या Instr. Sing., धिक्रियुष्यी f., जगन्वर्ग or जगमिवर्ग-अस्सुष्या Instr. Sing., अस्सुष्यी f.

The form, however, should be modified according to d., in the particular cases.

5. The participle of the Second Future is formed by adding अत् Parasm. and मात् अतम. to a form of that tense divested of its personal termination. The preceding अ is to be dropped before अत्; as करियमान् ‘being about to do’; करियमान् (active) ‘being about to do’; (passive) ‘being about to be done’; दक्षात् ‘being about to see’, दक्षात् ‘being about to be seen’.

The feminine of स्यत् is स्यन्ती or स्यन्ती.

6. a. The स्या of the indeclinable past participle takes इ in the case of Set roots, and optionally in the case of ordinary Set roots ending in अम् or अन्.

b. It is a weak termination; but in some cases when it takes इ the vowel takes its गुिना substitute.

c. 2g. and h. above are applicable when स्या does not take इ, तन्-तत्वा or तत्त्वा by 9 a. and this, मन्-मत्वा, सम्-मात्त्वा or शमिल्वा &c.

d. यम्, रम्, गम् and नम् drop their final nasal optionally before the ए of the indeclinable past participle, and the remaining roots out of those given in 2g. above drop it necessarily.

* See Note p. 79.
7. a. The terminations of the potential* passive participle are तत्व, अनीय, and य.
   b. Before तत्व and अनीय, the ending vowel and the penultimate short take their गुणा.
   c. तत्व admits of इ in the case of सत roots, &c.
   d. (1) Before य the final and the penultimate र and उ take their गुणा, the final जो becoming जइ; as क्षोऽक्ष, नीऽमेय.
       (2) The ending आ is changed to ए; as देय from दा.
       (3) Roots ending in क change it to its विर्द्धि; as कार्य from कृ.
       (4) इ, स्तु, य परासम. and अत्म, दृ, जुर, and roots having a penultimate short क do not change their vowel before य.

After a short vowel य is prefixed to य; as स्तूर्य.

There are some exceptions to these rules, which are too various to be mentioned.

8. a. The affixes तु and अक form nouns denoting the ‘doer’ of the action expressed by the root. b. Before the former the ending vowel and the penultimate short take their गुणा substitute; and c. before the latter, the ending vowel and the penultimate अ (except that of सत roots ending in म) take विर्द्धि, and any other penultimate short, गुणा; as नेतु, नायक from ग्री; बक्तु, वाचक from वच; बोध वोधक from वध, दमक from दम; चाम with आ forms आचामक.

   d. Roots ending in आ have य added on to them before this अक; as स्थायक, वायक, from स्था and या.
   e. The तु of हरु is changed to तु before a derivative suffix which effects a विर्द्धि change in the vowel; as पातक (see 19, p. 170).
   f. The feminine of तु is त्री and of अक, त्रा and sometimes त्रा.

9. a. अन, आ, and ति form abstract nouns from roots.
   b. ति is a weak termination. Before it, the roots undergo nearly the same changes as before the termination of the past participle; as वच-वक्ति, भुच-भक्ति.

* This is passive when the verb is transitive, and impersonal when the verb is intransitive.
c. Before अ some roots take Gunा and some Vṛiddhi; and before अ the ending vowel and the penultimate short take Gunा; as भू-भाव-भवन, जिजय, हन-पात-हनन, हुर-बोध-बोधन.

d. The final थ or ज is changed to ष or य before this अ; as पछ-पाक, पुज-योग.

e. Nouns ending in ति are feminine and those ending in अ are masculine, while those ending in अन are neuter, as a general rule.

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* The metres of the verses repeated at a sacrifice are supposed to carry the offerings to the gods.
Vālmiki cursed the Nishāda, who had killed† [हन्] one of a pair of Kraunḍa birds.

The Rishi blessed the prince who had promised [शु with प्रति] to give him a hundred cows.

Vidura gave the Pāṇḍavas some advice when they were about to go [गम् or रू] to Vāraṇāvatī.

Before he burnt [हद्] the town, the General removed all the women and children from it.

Before ordering [दिस्य with आ] that the money should be restored to him, the judge counselled him to conduct himself properly.

Before Yajñadatta was permitted [शा with अप्] to go away from Kāśi, Devadatta told him to perform penances for the sins he had committed.

When she was about to be sent [हि or रू with प्र] to her husband’s house, Kanva told S’akuntalā to go round the fire, and counselled her not to be proud of her greatness.

The garments which are to be given [शा] to Vishṇu are very good and costly.

* The termination मात्र, as applied to nouns, means “only, simply”; विद्धमात्र, “simply or only hit.”

† The student should use verbal derivatives for the words and expressions printed in Italicics.
That tree is to be cut down [छिद्].
What is to be understood [वृद्ध] from the curious message he has sent?

Jarâsandha, who had conquered [जि] all kings and imprisoned them was killed by Krishña and Bhīma.

His word is not trustworthy [भस्स with विं] and his deeds are censurable [निन्दू].

That is not an eatable [भक्स् or ह्व with अभि and अव] nor a drinkable [पा] thing; why should we seek it?

He, having shown some signs of wisdom, is no more to be regarded [मन्] as a fool.

VOCABULARY XXVI.

अज m. name of Raghu's son.
अत्यायत adv. or m. n. f. very far, very long.
अवर adv. down.
अनुसूचि m. n. f. in accordance with.
अभसर m. a nule.
आह्वा f. name.
इन्दुमती f. the name of a lady.
उपकण्ठ n. space near a town or village, or its boundary.
क्रम m. the frontal globe on the upper part of the forehead of an elephant.
ह with उप, to do good.
गम with प्राति and उद्र, to advance towards.
खत्रिय m. the country or region of the Gandharvas.
छन्दो n. a metre.
अवगारे n. (अवग न. the hip, the hinder part of anything, and अवर्गी half) the latter or hinder part.

तथः 4th conj. Parasrāma, to be distressed.
दीपं m. n. f. that which lights up.
पा with पुरस्, to make one a family priest.
नरसिद f. name of a river.
पुनरुत्सरूत m. n. f. (पुनरह उत्तत, repeated or a repetition, and भूत become) like a repetition.
प्रत्यय m. n. f. or adv. recent, fresh.
प्रदेश m. a region.
रोचन n. bank.
लोकान्तरस m. (अन्यो छोकं: लोकान्तरस) another world.
वच with आशियम, to give a blessing.
वन्य m. n. f. produced or existing in a forest.
वद्धन m. god of the sea.
विदर्भ m. (in the plur.) the name of a country, the modern Berars.
Conduct properly सदाचारः प्रसिद्धः सदाचारणः हूः.
Costly सहारः m. n. f.
Curious विकृत्यम् m. n. f.
Go round प्रदर्शीत्तकः
Imprison काराग्रहे निर्धिष्यः
Jarasandha जरासंधय म. name of a king of Magadha. [birds.
Krauncha क्रृष्ण m. a species of

Nishāda निशाद m. name of a wild tribe or an individual of it.
Proud उत्सिद्ध past part., उत्सिद्धि (-नी f.)
Restore दा with प्रति.
Sign चिह्न n.
Vārāṇavatī वारणावती f. name of a place.
Vidura विदुर m. a proper name.

SELECTIONS FOR EXERCISE.
1. (From the Aitareya Brāhmaṇa—Pancikā 7).

हरिश्चन्द्रो ह वैथस पेश्चाको राजाध्युतम् *आस। तस्य ह शते जायाम् ब्रम्हुः। तातु पुर्त स लेसे। तस्य ह पर्वतनार्थ गृह ऊज्जुः। स ह नारात् प्रचुः।

यम्कैव पुष्वमिच्छति ये विजानति ये च न।
किरि्त्युष्णे विन्द्ते तत्प्राय साभीत्त्य नाराद॥ हर्ति।

ल पक्षया पुष्काइ दशैदंः† प्रत्युषवाच।

ङ्गुलमलिकन्तस्तनयंतम्यमुक्तीय च गच्छति।
पिता पुष्वय जातस्य पञ्चनयेण्णीतो मुखम्॥
यावन्त: पृष्ण्या भोगा यावन्तो जातवद्विन्।
यावन्तो अप्सू प्राणिनां युक्तापुष्ये रिलस्तत्।॥

शास्त्रपुष्ये पितारौश्चायामन्वित्तम: ॥

* Perfect of अमू ‘to be.’ In classical Sanskrit it is used only as an auxiliary to form the Periphrastic Perfect.
† Understand after this the corresponding case of गाया ‘a verse.’
‡ Of these only two and a half are given here.
§ तू is optionally inserted between a final त्र and तर.
अधिनयुवाच
बृहस्पति राजानुपयोगम यज्ञो मे जायता तेन त्वा
यज्ञा देवं । तथेति । स वृहस्पति राजानुपयोगमसार पुजो मे जायता ।
तेन त्वा यज्ञा देवं । तथेति । तस्य हु पुजो जके रोहितो नाम ।
तं होवचारणः ते से पुजो यज्ञः मानैनेति । स होवचार यदा ।
वै पशुनिर्देशः मबत्त्रथः स मेघः मवति निशः न्यसत्वथः त्वा
यज्ञा देवं । तथेति । स ह निवेद्या आस । तं होवचार निर्देषः
नवश्रृंगज्ञः मानैनेति । स होवचार यदा । पशोद्धरः जायतेषः
त्यथा मेघः मवति दुन्ता न्यस्य जायंतारथः त्वा यज्ञा देवं ।
तथेति । तस्य हु दुन्ता जातः । तं होवचारणः त्यथा अस्य दुन्ता
यज्ञः मानैनेति । स होवचार यदा । पशोद्धरः प्यथानेषः स
मेघः मवति दुन्ता न्यस्य पद्यानारथः त्वा यज्ञा देवं ।
तथेति । तस्य हु दुन्ता । पेलिहः । तं होवचारणः त्यथा अस्य दुन्ता
यज्ञः मानैनेति । स होवचार यदा । पशोद्धरः प्यथानेषः स
मेघः मवति दुन्ता न्यस्य पुनंज्ञानारथः त्वा यज्ञा देवं ।
तथेति । तस्य हु दुन्ता । पुनंज्ञाशः । तं होवचारणः त्यथा अस्य पुनंज्ञानः
यज्ञः मानैनेति । स होवचार यदा । क्षत्रियः सार्वाहकः मबत्त्रथः
स मेघः मवति संनाहुः तु प्रामोद्वथः त्वा यज्ञा देवं ।
तथेति । स हु संनाहुः प्राप्तः होवचार संनाहुः तु प्रामोद्ज्ञः नानेति ।
स तथेः सुफ्रवः भुवयमानाध्रयायाः ततार्थः त्यथा भुहते
त्यथाक्रमम पुजतः । स हु नेतुष्क्रवः चनुरादायायायमणपातः
तथाः । स संवस्तरप्रवः चचार ।

भय हृश्वाकू वहुः जगोऽहार । तस्य ह्वदारे । जसे । तदु हु रोहिषः
शुभः । सोसङ्गश्रामन्ये मयाय तमिन्दरः पुष्परुप्पेण पपेन्योवाच ।

नानाध्रान्ताय श्रीस्वतीति रोहिषः शुभः ।
पापो तृणः जन भुमी द्वारः सर्व ।

चैतवेति । चैतवेति तै मा स्राश्वाच्छोवऽविदति । द्वितीयं संस्करणमेवः चचार ।
सोसङ्गश्रामन्ये मयाय तमिन्दरः पुष्परुप्पेण पपेन्योवाच ।

* 3rd pers. plur. Aorist of जन्त्र (Vedic).
पुष्पिण्यौ चरतो जश्च मृष्युरात्मा फलग्रहिः ।
*प्रेतेऽस्य सची पापान्: श्रमेन प्रपये हता: ॥

चरैवेति। चरैवेति च च मा ब्राह्मणोऽवचारितः ह दुःखीं संवक्तः-
रमणे चचार । लोकण्याज्ञानमेयाय । तमिन्द्रः पुरुषरूपेन
पर्यंत्योवाच ।

आस्ते भग आशीनस्यङ्गितसिताऽस्मिति तिष्ठतः ।
शोते निपपामानस्य चराति चरतो भगः ॥

चरैवेति। चरैवेति च मा ब्राह्मणोऽवचारितः ह चतुर्थ संवक्तस-
रमणे चचार । लोकण्याज्ञानमेयाय । तमिन्द्रः पुरुषरूपेन
पर्यंत्योवाच ।

कलिः: शायानो मवति संजिहदानस्तु द्वारः ।
उत्तिन्त्रेतः मवति कतं संपन्ते चतः ॥

चरैवेति। चरैवेति च मा ब्राह्मणोऽवचारितः ह पश्चां संवक्तस-
रमणे चचार । लोकण्याज्ञानमेयाय । तमिन्द्रः पुरुषरूपेन
पर्यंत्योवाच ।

चर्ज्ञे मथु विन्दुः चरन्तवाइः मुदुमिवम्।
सुभवः पद्यः श्रेमान् यो न तन्त्रायते चरन् ॥

चरैवेति। चरैवेति च मा ब्राह्मणोऽवचारितः ह पश्चां संवक्तस-
रमणे चचार । लोकजीवि सौभवसुभविमानवो परीततमण
उपयायः। तस्य ह व्रजः पुष्या आयुः: श्रुत:पुष्यः: श्रुत:पुष्यः: श्रुत:पुष्यः:
श्रुत:पुष्यः । तत् होवाच अधेरे ॥ ते शात: दद्रह्ममेयामेयामेयामेयामे-
र्मान्ति निष्क्रिणा शति । स त्येषुः पुष्या निरुवान उवाच न नवीम-
मिति नो पवेमिति कलिः माता । तौ: ह मथये सरशांतःचकः-
कु: शुचःश्रेषः। तस्य ह शते दत्ता स तमाद्रया लोकण्याज्ञान-
मेयाय। स पित्रप्रेमियोवाच तत हंतात्मनेनात्मानं निष्क्रिणा शति ।
स वर्णं राजाःपुपससारणेन त्वा यजा शति । तथेति श्रूयान्ते

* 3rd pers. plur. of क् pres. tense (Vedic).
तस्य ह विश्वामिनो होतालीसंप्रदायसिद्धुपथिः सब्ज्यायस्य उद्वता। तस्य उपाधाय नियोजारन न विविदुः। स होवा-
भाजीतः। सोप्यवसिंधस्य परं शतं द्वाहंमेव नियोश्यामीति।
तस्य अपरं शतं दुःखस्तं स ननिनियोज। तस्य उपाधाय नियु-
कायाप्रीतः पयोक्ष्णं विशिष्टारं न विविदुः। स होवा-
भाजीतः। सोप्यवसिंधस्य परं शतं द्वाहंमेव विशालिस्यामीति।
तस्य अपरं शतं दुःख। सोप्ति निघाल पायाः। अथ ह शुनंशोप
द्विवक्षेत्रमादायमिव वै मा विशालिस्यान्ति हन्नाति देवता उपाधा-
भामीति। स प्रजापितिमेव प्रथमं द्वेषतानामुपस्तार। तं प्रजापि-
तितवायाप्रि देवानां नेद्विषस्तमोपथवावेति। सोप्तिमुपस्तार।
तमश्रीवाच लिवति वै प्रसाधाराय। तं मोपथवावेति। स सा-
वतारापुपस्तार। तं सहितोबाच बरशाणां वै राघे नियुकोर्सीति
तमेबोपथवावेति। स चक्रण रघानामुपस्तार। तं चक्रण उदवाच-
श्विर्बेदेवानां ग्रुः सुह्रद्वपतस्तं ज्ञ स्थुतात्व लोकत्सःस्यां इति।
सोप्ति सुदार। तत्मश्रीवाच विशिष्टान्देवास्तुत्थाय लोकत्सःस्यां
इति। स विशिष्टान्देवास्तुत्थाय। तं विशिष्टान्देव ऊजारिन्दो वै देवानामोजिः बलिन्दः। सहिः। सत्तमः पारियुण्तमस्तं ज्ञ स्थुतात्व
लोकत्सःस्यां इति। स श्रीवत्तुत्थाय। तस्य तपूमनः प्रोतो मनसा हिरण्यार्थ श्रीवत्तुत्थाय। तत्त्वत्तुत्थाय उदवाचार्यिनी ज्ञ स्थुतात्व
लोकत्सःस्यां इति। सोप्ति मुक्ताय। तमश्विना ऊचवा-
कुः ज्ञ स्थुतात्व लोकत्सःस्यां इति। स उपस्तुत्थाय। तस्य श्री-
सम्भूत्वालयां विपाशों मुड़े। कनीय देवाकर्योदकरं भवति।
उद्वत्सामेवच्छुकायं विपाशो मुड़े। अगद्दे देवाकर्याः।

* Instead of the first syllable of the root, the preposition seems to be reduplicated here.
† 3rd pers. sing. prcs. V ed.; regularly it ought to be हृ.
‡ This stands for the hymn sung by S'unaḥsepa in praise of Ushas or the Dawn.
II. यथार्थं धूर्तानाम्

कार्यमिथिकाब्जि: नित्यशाली नाम शास्वं: प्रतिचारसित स्यः।
स कदाचिन्मात्रं पद्यपार्थसाय श्रामान्तरं गतः। तत्र तेन
कर्मिञ्जस्यानाऽपि:। भो वज्रसात ागामिन्योपाश्याप्योपश्यामि
वसं तेहदः मर पशुम्मेकम्। अथ तेन तस्य शाक्रोऽर्धस्य
पौर्वतः: पशु: प्रदुः। सोभयं तां सार्थोपिनिश्चतं गृहश्लोकः
सकन्ते कुत्ता सत्यव सपुरुशसिरुः: प्रतिष्ठेः।

अथ तस्य गृहश्लोको मागेन क्रयो धूर्तोऽस्मिन् संमुखः बबूः। तेधं
तादि संपूर्वतः पर्युः स्कन्धमाधवसहोकच विभोमिशिताः।
अधो अत्य पशोखश्काश्चाद्नानो हिमपातो व्यक्तं नीतते।
तदस्यं यज्ञपित्या पशुमादाय शीतरावः कुमः।

अथ तेषस्येकत्मां वेषपरिवर्तनं विधियाः संमुखो धूर्तवा तमृ-
क्षे। भो भोः क्रिमेव जनविद्वः दास्यकार्यममुखीयतेय वदेष सार-
मेयोखपिवः स्कन्धाक्षो नीतयते। तत्सद तेन कौसमिस्यतेनानि-
हितमहो किमनयो: भवान्यपत्यो सार्येर्य वर्तिपादयसि।
सोभयं
कोषरस्यान न कायो यथेच्छु गम्यतार्मित।

अथ यावत्किचिक्षन्तरं गृहश्लोक तावद्वितियो: धूर्तेः: संमुखः
स्थमपेत्य पतुस्वाच। भो भूरण कां कां यथम पतु बलबोपर्य
ते सार्येय:यत्तथ विप: स्कन्धमारोपपिधिः न दुःग्यते। अथासै रा-
कोषरितुमाह। भोः किमनयो: भवान्यपत्यो सार्येर्य वदसि।
सोब्राह्मणानं भोः कोप: कुर्वेश्वानास्यामिशिताम्। त्वमावत्र-
चित्वं समाचरेति।

अथ यावत्स्योऽक वत्तान्तरं गृहश्लोक तावद्वितियोऽयवेश्वारी
धूर्तेः: संमुखः स्थुमपेत्य पतुस्वाच। भो अयुक्तेत्तस्य सार्येर्य
स्कन्धाविष्ठं नायत् तावत्त्तस्याय: यावद्याः: कर्मचार शक्यति।
अथासै बहु विश्वास ते पशुः सार्येर्य मन्यमानो महाय-नेत्रोऽ
श्वास पश्चिम लग्नाहुतिः पलायित:। तत्स्ये भयो भिक्षिक्षा
तं पशुमादाय प्रतिष्ठेः।
ब्राह्मणमुज्जगमयोः ।

अस्ति कालसिद्धविषिताः हरिजनोऽनां नाम ब्राह्मणः । तत्स्ते च कालं कुचितः स्वैः निणशः कालेनिरतितः । अथेकसिद्धान्तवसे स ब्राह्मणं वर्मीतः स्वस्वस्वप्रवचे भुजजच्छत्यायाः प्रक्षुः । अनंतिरूपे वल्लभकोपरि प्रसारिते अनीणं भूजंगमं दद्धारसी चिन्तनहामास । युज्जेशा श्रेष्ठेयता कदाचिवर्षे न पूजिता तेनेवं श्राव्यं विफलार्ववति तद्वहस्त्या: पूजार्थं वर्मीतः ।

इत्यवर्थाये कुलोषपि कृत्यं याचित्वं शराबे निष्क्रियं चलस्व-कार्तिकपुण्यमोक्षवः । भो: श्रेष्ठमां प्रथेत्यकालं कालं न श्रातं यथस्थ चस्थि तेन पूजः न ह कता तत्सांपत्तं क्रमस्वेति । प्रमुखसं दुर्गुर्गुर्वा निवेद्यं गृहास्मुस्तं प्रयातात ।

अथ प्रार्थयोवदगत्य पल्यति तावद्वितः शरावे दद्ध- धानं । यस्य च प्रतितिदिनमेककी समागत्य तस्से कृत्यं ददार्थे- कौकं च दीनारां गृहाति ।

अथेकसिद्धान्तवसे वल्लभके श्राहेवनाय पुर्णं नियुव्य ब्राह- मणं प्रामः जगाम । पुनः कृत्यं च न हृता संवर्त्याः च पुनः गृहं समायतः । दितान्ते तत्र गतवा स दीनारेकं दद्धं गृहीत्वा च विनिततवाः । नन्तु सौरवदीनंपूर्णं चत्व भलीकस्तदेनेन भूजंगं हत्वा सर्वेमेकवां प्राहीयामि । वर्षं संप्राथार्यवेवः कृत्यं दद्धु ब्राह्मणमुज्जनेशाः स्तवं लघुदेव निर्लिति ताहित: । स च दैववदादसुकजीवितो रोषाः भ्राह्मणकुमारं तीव्रविसेषेदेशनस्तथा- 

दुर्योज्य च तस्य पर्युज्यातः ।

अथ पुनर्पि ब्राह्मण: प्रत्याः कृत्यं गृहीत्वा तत्र गतवा तार- न्तवेण सर्पमस्तौतः । तदा स्तवं भलीकानत्तौत च ब्राह्मण प्रस्थवाच । त्यं लोकाद्वितात: पुष्कशकोपपिब विधाय: । हतं परं तदा सम: च प्रीतिनिर्धिता: । तदा पुनः गौत्तनवन्नेनाति ताहितो मया च तस्य दु: । कथं मया लघुदेवप्रहरो विसत्तवस्त्या च पुष्कशकोपपिब कथं विसत्तवस्त्यम । इत्युक्तव्या बहुमूलवं हीरक- 

मणं तस्य दुःक्तवा पुष्कस्त्या नानत्तवमिति कथयित्वा विवरं 

प्रविष्ट: । ब्राह्मणोपपि मणं गृहीत्वा पुष्कस्त्या निन्दस्मयुज्याताः ।
III. (From Bhartrihari's Nītis'atāka.)

भाषा: सरस्वतिरास्त्रया सरस्वताराम्यपते विद्वेरूः।
झालसधुसुदिवियिघ्य श्रीमापि नरं न रज्ञापि। १।
लसेत सिकतामु तैषप्रपि यान्तः पीड़यः
निबधानेश सुगुणुणिकाड़ू सलिंगं पिपासार्दितः।
क्षत्रियिरव वर्षर्तक्ष्याविष्यणमायाये
श्र तु प्रतितिमित्त्युब्जजनविचस्माराकहे। २।

व्यान्त ब्राह्मणालतनुसारां दोषूं समुज्ञान्तः
छेत्रूं वज्रमणीविधिरेषुशुभमप्राणे सन्तान्तः।
माधुर्य भ्रापुनिनां रचयितुं श्रायामुक्तेरते
नेतुं वाच्यार्थं येः: बलापथि सतां सूक्तः। सुधास्वयम्बिमः। ३।

सायमेनकान्तगुणं विक्ष्पणं विनिमयं चादनमण्डताया।
विद्वेररतं सर्वेचित्तं समाजं विश्वुणं मौनमपण्डितानाय। ४।

सौहित्यसंग तंकलविविधान्तं: साध्यास्तु: पुनःचविषणांत।
तृणं न भादरः सीजमात्रस्त्राग्नियं परं प्रद्दुताम। ५।

येषां न विधा न तयों न द्वारें श्रानं न शीलं न गुणं न धर्मं।
ते मुतुरकोऽभुवि मार्त्यूता महत्यारुपेण सुगंवर्तित। ६।

धरं गहनानुगृहा श्रानं वनवरे: सच।
न सूर्यजनसंस्पर्कं: सुरेन्द्रभवनेर्वा। ७।
हर्तुवारि न गोर्वर किमाधि शं पुण्यादि यत्सर्वंदा
र्याधिभ्य: प्रतिपाद्यमानमन्दिवं प्राप्तोति वृद्धिः परात।
कल्याणेश्वरीपि न प्रयाति निधनं विधायवमन्तर्येः
येषां तात्पति मानसुमृत्य नुषा: कतेली: सच स्पर्षे। ८।

अम्मोजनीवनविविष्यानमेव
हंसस्य हि निरं कुपितो विद्याता।
न त्वस्य सुधायजलमादिवन्धः प्रसिद्धाः
चैतन्यकरित्तिमपहुर्वसौ। समर्थं। ९।

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केदार न विद्वस्तयन्ति पुरुषं द्वारा न च चन्द्रोज्ज्वला
न व्रतं न मित्रेषु न कुलम् नालंकिता शुभंजाः।

वाण्येषका समकंकरोति पुरुषं या संस्कारं धार्यंते
स्वीयं वन्धु भूषणानि सततं वामकूण्ड्रम भूषणम् ॥ १० ॥

विया नाम नरस्य रूपषिष्ठि रुचाड़कुर्मण स्तनः
विया भोगकरी यास्य-सुखकरी विया गुरुणां गुरुः।

विया वन्धुजनो विदेशालयने विया परा देवता
विया जामां शूरिता न दू धनं वियाविहीनं शुभं ॥ ११ ॥

मुहूः सम्बन्धं वी प्रियं तमा खामी प्रसादोनुमुखः
सन्तरं रित्रक्षणशरं परिजनो निष्कृटेष्ठेष्ठं प्रनः।

आकारो हिंतरं शिरं रियो रियावदातं मुलं
तुः संस्कारपीतिनंदिरूः संप्रग्न्ये देहिना ॥ १२ ॥

प्राणादात्सिद्धि: परवन्हारणे संयमः सत्यवाचकः
काये शक्या प्रदानं गुणवेतीजनकाठामूलमावः परेषाम्।

तुषारोटाविभभो घुष्ढु च विनयं सब्र्झुतानुक्मपमा
सामान्यः सर्वश्रेष्ठेष्टुनपहाविधिः स्मेयसामेघ प्रथा: ॥ १३ ॥

प्रारंभ्ये न बलु विदंभयेन नीँचे:
प्रारंभ्य विद्वस्तयन्ति विद्वस्तयन्ति गुर्ग्या:।

विश्ने: पुनः पुनरस्त्र प्रतिहन्त्यामाना:
प्रारंभ्युतस्मेजना न परिङ्जनित: ॥ १४ ॥

प्रिया न्याय्या ब्रृजिविलिपसुमुखः प्रसनुकरः
मस्ततो नायण्यार्य: गुरुप्रिप म याच्य: गुरुप्रिप:।

विपशष्ट्रैः केघ्यं पदमाभिषेक्यं च महतां
सतां केनोहिं विद्वन्तिषभारावाततिमाम् ॥ १५ ॥

सत्तेय ग्रामवसात्रकोंसचित्रं निर्माणमयसिद्धि:।
श्री रुपमा परितोष्णेति न तु ततेय भवाशायनये।

सृंख्लो जसुक्मछुक्मलागमतमपित्यक्त्वा मिहन्ति द्विपं
सत्यः गुरुगतोर्तयं वामकृति जन: सस्फानूर्ध्य फलम् ॥ १६ ॥
काल्पनिकाच्यान्यासंस्कारापांत
भूमी विपल बद्दलरुद्धररूपे च।
भा पिद्द्वस्स नुसते गजांगुगबस्तु
गीरं विरुक्किता चायुक्तिधा भुजे ॥ १७ ॥
परिवर्तिती संसारे मृतः को वा न जायते ।
स जातो धेन जातेन याति वंशः सुप्रभतिम ॥ १८ ॥
कुण्डलमलक्षाख्या द्वयी वृक्षिमण्डलिनः ।
मुखी वा स्वनेश्वरस्य विशिश्यत वनेश्वरवा ॥ १९ ॥
तानीतिप्रणावः सकालान तदेष कर्मे
सा बुद्धिपित्तिष्टा वचनं तदेष ।
अर्थोपन्यास विरहितः पुस्तः स पव
अन्यः क्षणेन भवतीत विचित्रपेत्तू ॥ २० ॥
दौर्ध्वचा रूपापरिवर्तिन्यापति यतिः सकात्सुतो लाल्ना-
प्रथोदवेदकालाल्नाहृतः कुन्तयावचार्यबलां प्रवोधानात् ।
हर्षिक्षाधर्मेन्द्राधारपि कुपः ब्रह्मः प्रवासार्ग्या-
नैशी चारणयातस्मृदितमानयात्यात्ममाकाराडङ्गम ॥ २१ ॥
दानं संगो नायालिहः गतयो भवन्ति विचय।
यो न दशति न भुजेन स्तर्य तूतीया गतिर्भवति ॥ २२ ॥
रे रे चातक सावधाननमस्ता मिट्ठ क्षण शृद्धतः
मममोदा बह्वो वसन्ति गगने स्वत्वंपि नैतात्।।
केवलध्वनिपदार्थायती वर्णां गज्जलित केवलध्व
यं परमस्र स्तर्य स्तर्य पुरुसः मा शृद्धि वीणो वचः ॥ २३ ॥
जात्वं ह्रीमाति गणये अतौजी द्रम्मः शुची कैतवर
शुचे निर्घृण्ठा श्रुतां विमतिता वै नक्त्र प्रियालिपिनि ।
तेजसक्षमिवविष्टा मुखरता वकर्षणाकः भिसरे
तत्को नाम गुणो मेत्त्वातृगुणां गो दुर्जनैवर्षितः ॥ २४ ॥
लोपक्षेद्वृद्धुणेन कि पिद्यता यथास्ति किं पातकः
सां वेतस्सच च किं शुचि मनो यथास्ति तत्येन किम् ॥
लोजन्य यदि कि नित्यः सुभाषिन्य पदयस्ति कि मण्डनः। सीधिय यदि कि घनपशो यथस्ति कि सृयुष्याः॥ २५॥
न कुटिलसप्पोकानामातीयो नाम श्रूशुजामुः। होतारामपि ज्ञानान स्पृष्टो द्वहति पाबकः॥ २६॥
आरम्भगुर्वी श्रवणी क्रमेण लघवी पुरा चृत्मिती च पश्चातः। विनयः पूर्वोर्वार्थस्य भावे मैत्री खलसखनानाम॥ २७॥
मुगमीनसखनानां दुःशतसंतोषविशिष्टवर्त्तीनाम्। लघुभक्षीबिप्रियाः तिष्ठिरेणो जनाति॥ २८॥
वायुः सज्जनसंगमे परसुधे प्रीतिपूर्वी नन्दतः। विधायत् व्यस्तनं स्ययोगिति रतिं तेकापापवादः॥
मक्तः शुरुः शकिकात्रमद्वने संसर्गसुचितः खोऽ-
ज्ञेते येथु वसन्ति निर्मलगुणास्तेष्यो नरेष्यो नमः॥ २९॥
प्रद्हानं प्रज्ज्वलं गृहसुग्धं तं संग्माविधिः।
प्रथं क्षत्वा पौर्णं सद्रसि कथनं नाथ्यस्वतः। अछूतेको लक्ष्मणं निरामिभवसारः। परस्परः।
सतां केनोहिष्ठे विषयमसिष्ठारामाधिरस्तम्॥ ३०॥
संपत्त्र महातां चिच्छां मद्यरुपङ्करलमलम्। आपत्तु च महादीत्विचित्रसंघातकर्मकरम्॥ ३१॥
संतसायसि संख्यांस्य पयसो नामापि न श्याते। मुक्ताकारत्वा तदेव नरतीनप्रसिद्धि राज्ये।
स्तन्यां सागरश्रुतिक्षणितं सम्मौक्षिकं जायते। प्राथणाधमस्यमयोत्तमगुणः संवासतो जायते॥ ३२॥
नमस्ते स्वपनोऽप्रम्पमः परसुधे कथने। स्वांगुणान्यायपणत्तः। स्वार्थसंपाद्यन्तो विततबुद्तरास्मयततः। परायेः।
क्षान्तैवप्रक्ष्यते शकरसमुभुञ्जानं स्वार्त्तुमूः। सन्तः साध्वयं जगति बुधमता। कस्य नाथ्यवनियाः॥ ३३॥
मममन्तिनन्दस्तथे। फलोइङ्गकाश्चास्तुस्मिरितलिङ्गो धनः। मनुक्षतः। सतृश्रवः समुद्रिः। स्वभाव पवेष परोपकारिणाम्॥
स्त्रोत्साह श्रुतेन्तृ न कुर्यकेएन द्रानेन पारिः से कृप्येन।
चिन्हाति कायं: कह्यापिराणं परोपकारैर्न हु चन्दङ्केन॥ ३५॥
पापशिष्यवार्त्ती योजयते हिताय
गुह्यं च गृह्यत गुणान्यकृतिकरोति।
भापद्वत न च जहाति देवाति काले
सन्मिश्रुलक्षणमिदं वचवदन्ति सन्तं॥ ३६॥
पते सत्यवहा: परार्थधर्तका: स्वार्थार्थपार्थिवत्य ये
सामान्यास्तु परार्थमुदमभुतं: स्वार्थाविरोधेन ये।
तेह्मी मानवरक्षसा: परहितं स्वार्थाय निविष्टा ये।
ये दुः प्रति निरंतरं परहितं ते के न जानीमहे॥ ३७॥
इत्यः स्वतिगति केवलः कुलमित्तस्तवधषिणा-
मितं शारणाधिनं: शिखरिणां गणा: होरते।
इतोतिप चवधानल: सह समस्तसंववतः-
रहो वितमुरुजितं मरसहै च सिन्धोरेषु॥ ३८॥
लोण्ड विनिग्रं भजः क्षरमां जाही प्रदें पापे राति भा क्षयः
सत्यं द्रुस्तुयाति सातुपदवीं सेवच्य विभ्रजनानां।
मान्यान्मानय विनिष्पोऽपि जनय प्रज्ञाय स्वायुण्या-
नकीति पालयुद्वि कुर्य दयामेंत्सश्च वक्ष्यमम॥ ३९॥
मनस्क वसचस काये पुर्णपीयुपूर्णा-
विभुवनमुपकार्योणिधि: प्रीणयंसः।
परर्युपपर्यमुन्यवतीकृतम्य नितियं
निजादति विकसन्तं: सन्ति सन्तं: कियन्तं॥ ४०॥
रत्नमहानुष्टर्युर्ण वेदा न मेधिरे सीमाविषेण मीतिम।
लुगां बिना न प्रयुक्तिवर्तं न निक्षितार्थाविविष्टम भीरं॥ ४१॥
प्रेमययाय विभृष्णं दुःखजता शौर्यस्य वाक्शयोंमो
श्रास्त्रोपोषमेः: श्रुतस्य बिनयो चिन्तरूपाय पांशे विषयः।
आकोपस्तत्सः: क्षमा प्रभवितुर्यं निष्ण्या जाता
सर्वस्मापिः सर्वकार्यमिदं श्रीलं परं श्रुणसम्॥ ४२॥
*This is a speech addressed by a king to his queen who was deeply grieved on account of her being childless.
कदा केसारिकिषोरक इव संजातज्ञातानुच्छाःपणाःः संभव- 
रिब्र्यतीतस्ततः सर्वक्षेपनाभिष्मण्यमय्यन्तरतात्त्ववेत्तान्तमूङ्गशास्त्रवाक्या- 
नाजिग्युक्तः। कदान्तःपूर्वकानूनुररिनिऱारसंगतान्यथाभकरहस्य- 
काबालसर्न्तकान्तरप्रणालितः कनकेमेखलायांकारवाङ्कारिनीपायासविश्वाय धारीमः। कदा मातृक्षरणरागोप्युक्षोपेण 
सुकुमारककर्त्तन करहुकिन्यां विद्मानविश्वाय दशवानि। कदा 
कुम्भवल्लोल्लोचने माणीकुम्रक्षेत्रेनावशाहुतदशिरहुसरिप्रयति स्वच्छ- 
दशिराटनः प्रतिविष्म्यानि। कदा नरेन्द्रसहसरारितेशुजियुग- 
श्लाभिनंयमानान्ते मूङ्गरूपयुक्तेश्वाकुलक्किर्यमाणान्ते - 
काबालसर्न्तकान्तरप्रणालितस्य प्रम पुरः पर्याटिप्रयति समान्तरेंच। 
तिरेतानि वान्यानि मनोरथाराति विन्याटोछन्तंसंतमाना- 
नस्य यानं देवन्। मामपि यशोस्वायायमहिंसानवः इव- 
नपत्यतासमुभयः शोकः। शृणुन्यविच मे प्रतिवादि जगतू। अ- 
धमिवानान्त पश्यामि जीवितं राज्यं च। अप्रतिविधेये तु 
सम्भवता किं करोभि। तम्युःह्यताः देवि शोकादन्तः। आ- 
घीयतां गायकि धम्मः च थिः। धर्मपरतानां हि सदा समीप- 
संचारियः कल्याणसंपदा मवन। प्रवतमिवाय सहितमा- 
द्वाय स्वच्छेन करतनेनाभिनवप्यंबनेनव विकर्षकालद्वार्यमान- 
नस्यः साधुकेश्वममाजे।
GENERAL GLOSSARY OF SANSKRIT WORDS

Occurring in the book.

अ.

अधकण m. n. f. (अ not and कणा f.) ruthless, one who has no compassion.

अर्धचं m. n. f. (अ not, and चं n. something) he who has nothing, poor.

अख m. dice used in gambling.

अदेश m. n. f. one who knows (the secret of playing at) dice.

अद्वितिय m. n. f. destitute of विति.

अक्नेपुष्प m. n. f. one who is possessed of skill in playing at dice.

अक्नम m. n. f. unable.

अजमाला f. (अज m. name of a plant, or its seed, and माला f. wreath or a string) a rosary of अज.

अंबर: adv. literally.

अंबाद्वय n. the secret of managing dice.

अंध n. the eye.

अंधोभ्य m. n. f. not to be ruffled, not to be frightened, immovable.

अघ m. n. f. without disease, अघस्य m. the name of a sage.

अघार n. a house.

अधिराय m. n. f. (अधि, and तस्म heated) heated by fire.

अधिरथ m. fire-carriage, railway carriage.

अधिरोध m. a kind of sacrifice.

अधिन्धृत n. sacrifice to Fire.

अधू m. the lap.

अधृत m. n. f. blamed, censured, found fault with.

अधृ m. limb.

अधुन n. a courtyard, a place.

अध्यार m. n. burning charcoal.

अधिन्य m. n. f. inconceivable, unimaginable.

अज m. name of Raghu's son; m. n. f. unborn.

अजस m. n. f. continuous, frequent.

अजा f. a she-goat.

अजीवित m. name of a Brāhmaṇa.

अजू 7th conj. Parasm. to anoint; with वि, to make manifest, or lay open.

अजन n. a black pigment, lamp-black.

अजात m. the cavity formed by joining the hands.

अजण 4th conj. Atm. to breathe, to live.

अभ m. n. f. little; m. an atom, a small particle.

अतिविर m. n. f. (अति very, very much) very horrible wicked.
अनुदुष्म m. an ox.
अनुदुष्म n. (अनुदुष्म n. doing, execution) not doing, omission to do.
अपपण्य s. (अपपण्य n. a child) childlessness.
अनपराजित m. n. f. guiltless.
अपर m. want of prudence.
अपर m. not deserving.
अपर m. fire.
अवेषण n. not taking care.
अनागत m. n. f. innocent, not guilty.
अनाध m. n. f. helpless.
अनाधनन्न m. n. f. (अनाध्य with out beginning, and अनाध्य without end) having neither beginning nor end.
अनात्म m. not beginning.
अन्नाजव्येपत m. n. f. (अन्न not, आजव n. straightness, straightforwardness, वेप past part. pass. of व with व accompanied) not possessed of straightforwardness, one who is without straightforwardness.
अनियम m. (नियम m. restraint), not restraining, want of restraint.
अनिक m. wind.
अनित्य adv. frequently, constantly, continuously.
अनित्य m. n. f. not sitting.
अनीक m. an army.
अनीक्षणy m. n. f. (अनीक n. यथा to stand) one in the army, a soldier.
अनुलस्य m. n. f. compassionate,
अन्विष्ट (pres. part. of तोष 4th conj. Param. with अभ) searching.
अञ्ज f. water (used in the plur.)
अपविर f. worship.
अपवथ n. any unwholesome or wrong thing.
अपशक्ति n. infamy.
अपर m. n. f. pron. other, another.
अपराधसह n. (सहस्र n. a thousand) a thousand of faults.
अपराज्यलिङ्ग m. (अप other, i.e., western, and अस्मिनिधि ocean) the western ocean.
अपवित्र m. n. f. unsacred, sinful.
अपेक्षित n. (past pass. part. of इश्व with अप) what is desired.
अप्रणव m. want of tenderness.
अपरितिविचय m. n. f. irremediable, uncontrollable.
अपरिहत m. n. f. unchecked, irresistible.
अप्रभत m. n. f. (अ and प्रभत careless) not careless, careful.
अप्रवजन m. one who does not speak or teach.
अष्ट n. a lotus.
अष्ट m. a year.
अमाधव n. not a receptacle, something not destined for a particular purpose.
अभिसंपूर्ण past part. pass. of नै 1st conj. Param. with अभि, sung.
अविज्ञाय adv. (चेत m. the king of Chedi, who
Krishna's enemy) towards Chaidya.

अभिताप m. violent heat.
अभिनव m. n.f. new, fresh, tender.
अभिमन्यु m. name of the son of Arjuna.
अभिनिशित m. n.f. facing.
अभिनुष्ठ m. n.f. assiduous, of great merit or desert.
अभिप्रेतीय m. a particular ceremony performed in the Rājasūya sacrifice, or the day on which it is performed.
अभिसंवेदना f. promise, determination.
अभिसिन्धित past part. pass. of या with अभि, spoken to.
अभ्यागत past part. of गम with अभि and आ, come, arrived; m. a (male) guest.
अभ्यर्थ 1st conj. Param. to move.
अभावावश्या f. the thirtieth day of the month, the day of the new moon.
अभित्र m. an enemy.
अभुत ad. in the next world.
अभुत n. the beverage of the gods, nectar.
अभूषण m. n.f. fruitful, real.
अभूषण n. water.
अभूषणजीविनी f. lotus plant. [rise.
अभूषण 1st conj. Atm. with उद्; to अभूषण n. iron.
अरण्यवास m. (अरण्य n. forest, and वास n. dwelling) forest-residence.
अरिस्त f. the wife of an enemy.
अरुण m. the charioteer of the sun.

अरहस्त m. n. a sore or wound.
अर्थस्तृक्ष m. (संताक्ष m. hospitality) hospitality done by means of अर्थे, i.e., the materials for worshipping or honouring a guest.
अर्थ 1st conj. Param. and 10th conj. to acquire, to obtain, to earn.
अर्थ 10th conj. Atm. to beg; with प्र, to request.
अर्थ m. meaning, true sense, object of desire.
अर्थसंसरय m. (संसरय m. doubt, danger) danger to wealth.
अर्थापय denom. Param. and Atm. to explain.
अर्थित m. a suppliant, a beggar; m. n.f.
अर्थुं 1st and 10th conj. Param. and Atm. to afflict, to torment.
अर्थकोटी f. (अर्थ n. half, कोटी f. ten millions) five millions.
अर्थमन्त्र m. name of a deity, one of the dead forefathers.
अर्थन् m. a horse.
अर्थ 1st conj. Param. and 10th conj. to deserve.
अवस्थित f. bad luck, poverty.
अवसास m. n.f. dull, heavy, slow.
अवलोक m. loss.
अवि m. contentment, absence of greed.
अवैश m. n.f. little, few; अवैश m. n.f. many, much.
अलपविरिया f. whose range is small, not comprehensive.
अवशाय past part. pass. of शा with अव, despised, disregarded, disobeyed.
अवदात् m. n. f. beautiful, white, pure, meritorious, virtuous.
अवर m. n. f. pron. hinder, posterior, inferior.
अववृत्तम् pres. part. act. of लम्बू with अव, hanging.
अविलेि m. pride.
अवशा m. n. f. being in the power of another, dependent, helpless.
[ly, necessarily.
अवशयम् adv. certainly, inevitably.
अवस्थान n. residence.
अविरित (past part. of वा with अव) attentive.
अवाच् m. n. f. southern.
अविघ् m. n. f. without obstacle.
अविनाशित् m. n. f. imperishable, undergoing no transformation.
अविलग्निम् adv. without delay.
अवयं m. n. f. immutable.
असा 5th conj. Atm. to get, to enjoy, to pervade; with वि, to pervade.
असा 9th conj. Param. to eat.
असंक m. n. f. weak, unable.
अस्तन n. eating.
असना f. hunger.
असोक m. name of a kind of tree.
अस्तम m. a mule.
अस्मीम् m. the sacrifice of a horse.
अस्मद् n. the secret of managing horses.
असिन्न m. (used in the dual) the twin celestial physicians so called.
अस्वाध m. name of a person.
अस्वा 4th conj. Param. with निर्, to repeal, to abolish.
अस्वा 2nd conj. Param. to be.
असंशयम् adv. undoubtedly.
अस्वयम्भलंसेवा f. (सत् m. n. f. good सेवा f. service) service of a person who is not good, service done to a bad or wicked
अस्तन n. blood. [person.
अस्तह m. n. f. pot. part. of सदृ with अ, insufferable.
अस्तार m. n. f. (सार m. essence) unsubstantial, unprofitable, useless.
अस्तिरा f. (पारा f. edge) the edge of a sword.
अस्तिरारकात् n. a vow as severe as that of lying on the edge of a sword.
अस्त्र m. vital breath; life (in this sense it is used in the plural, the vital breaths being five in number). [death.
अस्त्य कभ m. destruction of life,
अस्तुएं den. to wish ill to, to bear malice to.
अस्तुज्ज n. blood.
अस्तुत m. sunset.
अस्तगिरि m. the western mountain, on which the sun, the moon, and the stars are supposed to set.
अस्ति n. a bone.
अहः n. a day.
अहस: ind. every day.
अहिन्दु m. day and night; n.
ा coll. दः and या, day, and night.
अहि m. a snake.
अहोरात्र m. day and night.
अहोय ind. adv. instantly, soon, speedily.
आ।
आ a particle showing up to.
आकार m. form.
आकाशाय m. the wind in the sky.
आख्य m. reproach, slander.
आख्या f. name.
आमामिन् m. n. f. coming.
आप्प्रिस m. a descendant of.
आप्प्रिस m. n. f. followed, practised; n. practice, act.
आप्पय m. a religious teacher who invests the student with the sacred thread, and instructs him in the Vedas.
आपस m. f. a fight, a battle.
आपस past part. pass. commanded.
आपस m. n. f. from आ and दत past part. pass. of to give, taken away.
आपसमात m. n. (आतवन self, and धातक destroyer) self-destroyer, one who ruins himself.
आपसमातित्व m. n. f. one who commits suicide.
आपसमाध्यनम n. self-restraint.
आपसस्माच m. one possessed of a soul, a man.
आत्मातित m. n. f. liked by one-self.
आत्मातित m. (आत्म self, and हित good) one’s own good. [own.
आत्मनी m. n. f. intimate, one’s.
आदर m. attention, regard.
आद्वेद m. the first cause.
आनन n. the mouth.
आनिन past part. pass. of न bring.
आनन्त m. n. f. internal.
आप 5th conj. Paras. to obtain, with अत to attain.
आपाराक्ष m. n. f. belonging to the latter part of the day.
आपारी m. n. f. slightly pale.
आप m. a friend, a well-wisher.
आप्रतित m. n. f. consecrated by repeating certain verses called Aprī.
आपिष m. n. flesh, bait.
आपोद m. fragrant smell, perfume.
आपत m. n. f. dependent on, in the power of.
आपसमात m. the name of a Rishi.
आपस्नाम m. one wishing to live a long life.
आपस्त n. life.
आपस्वप्ना f. worship.
आपस्वप्ना m. n. f. pleased, propitiated.
आस्वद past part. of हू with आ ascended.
आस्वद m. n. f. troubled, distressed.
आस्वद m. n. f. wet.
आस्वद f. the sixth lunar mansion.
आस्वदन n. basin for water round the root of a tree.
आस्वद m. a talk.
आस्वद f. a line or row.
आविष्करित m. the son of आविष्करित.
आविष्कार past part. pass. of हू with आ filled, covered.
आविष्कार f. hope.
आविष्कार f. a blessing.
भाषाविश m. a snake.
भाष 2nd conj. Ātm. to sit; with अधि, to sit; with उप, to adore, to worship; with सम्र, to hold a sacrificial session, to perform a succession of sacrifices.
भाषन् n. the mouth.
भाषामरण m. n.f. (भाषन् m. n. f. near and मरण n. death) one whose death is near, about to die.
भाषाय m. n. f. obtainable.
भाषीन m. n. f. sitting, pres. part. of भाष.
भाषाचार n. a hall of audience, an assembly room.
भाष्य n. the mouth.
भाष्याद m. taste, tasting.
भाष्यम् m. battle.
भाष्यति f. sacrificial oblation.

इ 2nd conj. Parasm. to go; with अभि, to go towards; with अव, to know; with आ, to come; with उदर, to rise, to flourish; with निर, to set out; with परि, to transform oneself, to circumambulate; with व्यति, to pass away; with वि and अप, to separate; with शारण्य and उप, to submit; with सम्र, to unite, to come together.
इ 1st conj. Parasm. with उदर, to rise.
इ with अभि 2nd conj. Ātm. to study.
इ 2nd conj. Parasm. to इत्ताहि m. the progenitor of the solar race of kings.
इच्छ m. n. f. wishing, wisher.

इससत: adv. to and fro.
इतिकतचयता f. method or the way of doing anything.
इन्द्रादि (इन्द्र and आदि beginning, Indra at the head) Indra and others.
इन्द्रिय n. vigour (of limbs).
इन्द्रिञ्जसौध n. (इन्द्रिय n. limb or sense, and सौध n. beauty, goodness) handsome make, healthy or sound frame.
इन्द्रियायोपसेवन n. (अर्थ m. object, उपसेवन n. resorting to, enjoyment) enjoyment of the objects of the senses, sensual enjoyment.
इन्दुमतिः f. the name of a lady.
इन्द्र 7th conj. Ātm. to kindle.
इद्द m. n. f. giving what is desired.
इद्देवता f. tutelar (desired) deity.

इ 4th conj. Ātm. with उद्र to rise, to rise up.
इ with प्रति, to see, to care.
इ 2nd conj. Ātm. and 10th conj. to praise.
इद्द m. n. f. such.
इ 1st conj. Parasm. and 10th conj. with उद्र, to utter, to speak.
[of, to rule.
इग्न 2nd conj. Ātm. to be master.
इच्छ m. ruler. [to aim.
इद्द 1st conj. Ātm. to endeavour,

उ a particle.
उ 1st conj. Parasm. to go.
उग्न m. n. f. raging, severe.
उदम् adv. mightily, powerfully, formidable.
उँचः ind. adv. loudly, aloud.
उज्ज्वल 6th conj. Param. to throw.
उद्रप m. n. a raft, a canoe.
उद्गम m. n. f. last.
उद्गमणि m. n. f. (उद्गम m. n. f.
good, excellent, फल n. fruit, and एक suf.) of good fruit or result.
उदार m. n. f. pron. over, upper, after, subsequent.
उदारकूर्वः m. plur. name of a country beyond the Himalayas (probably the original seat of the Aryas).
उदारी f. daughter of a king named Virāṭa.
उदारीय n. an upper garment.
उदाद m. n. f. with the back downwards, lying on the back.
उदयास्थित m. n. f. (उदय m. a wrong path, आस्थित past part.
of स्था with आ), one who has taken to a wrong path.
उदय m. n. f. born.
उदय n. a lotus flower.
उदसः m. lap.
उदसृज्ञ past part. pass. of उद्युत with उद, let go, discharged.
उदच m. n. f. northern.
उदन् n. water.
उदं n. dropsy, stomach.
उदंभारि m. n. f. (उदर and भू to fill) one who fills his belly or stomach, selfishly greedy.
उदार m. n. f. noble, generous.
उदुम्बर m. name of a tree; n. its fruit.
उद्वग m. source, springing up.
उदात्त m. a sacrificial priest whose duty it is to sing Sāmans or verses from the Sāma-Veda.
उदाषति m. n. f. of a wild disposition, inordinate, excessive.
उदात्त m. name of person.
उददत m. n. f. (past part. of हृत with उद) haughty.
उददत्त adv. carelessly, tumultuously.
उद्वृत्तविस्मय m. n. f. (उद्वृत past part. of भू with उद to rise, to be produced) one in whom wonder or amazement has been born.
उद्वृत्तति m. n. f. one who is industrious.
उद्वृत्तति f. loftiness, magnanimity.
उद्नाद m. joy, bloom.
उड़कन्त a the space near a town or village, or its boundary.
उड़कार m. a benevolent action, doing good to another.
उड़कारिन m. n. f. benevolent.
उड़कृति f. doing good to others.
उड़चय m. store, storing, gathering.
उड़फ़ित past part. pass. of चि with उप, collected.
उड़फित past part. pass. of the causal of जन एवित with उप, produced.
उड़नवन n. the ceremony of the investiture with the sacred thread.
उपभोग m. enjoyment.
उपयुक्त m. n. f. used.
उपरत m. n. f. dead, deceased, ceased.
उपरि adv. above.
उपरितन m. n. f. what is above.
उपसन m. satisfaction.
उपास्क m. n. f. brought.
उपाध्याय n. a present.
उपादेश m. n. f. blameable, deserving reproach.
उपेत past part. of with unity, united with, possessing.
उभ m. pron. both.
उभय pron. m. n. f. belonging to both sides.
उर्वि f. the earth.
उर्वरी f. the name of a serpent-damsel, for some time a wife of Arjuna.
उदात्त m. name of the preceptor of the Asuras.
उष्ण 1st conj. Prasm. to burn.
उष्ण f. the dawn, the goddess of dawn.
उष्णास adv. hotly.
उष्णकिचि m. the sun.
उष्णत m. warmth, heat.

ॐ.

उर्जित m. n. f. lofty, excellent, fat, stout.
उर्जव m. n. f. erect, upper.

ऋ.

ऋ 1st conj. Prasm. to go.
ऋथ 1st conj. Atm. to acquire, to obtain.
ऋतु m. n. f. simple, straight, plain.
ऋण m. debt.
ऋतिज्ञ m. a sacrificial priest.

ऋषिकेन् m. a name of Indra.

ए.

एकद्रा adv. once.
एकनात्स m. n. f. of one mind.
एकरात्र n. one night.
एकात्मिन् m. n. f. alone, solitary.
एकास्त m. n. f. invariable.
एकात्मतयुग m. n. f. one whose property is certain, of an unvarying virtue or efficacy.
एकात्मतयित्र: adv. invariably.
एकैक pron. m. n. f. one by one, each one.
एकादश m. n. f. of this kind.
एकान् m. n. sin.

ऐ.

ऐष्टाक m. a descendent of Ikshvāku.
ऐन्त्र m. n. f. belonging to Indra.
ऐदुष्म m. son of Ilūsha.

ओ.

ओष्ठ n. a medicine.

ऋ.

ऋष फा. a room, an apartment.
ऋधृण n. a bracelet.
ऋज m. the hair.
ऋत m. a mat.
ऋण m. the name of a Rishi.
ऋतिवित्र pron. several.
ऋनक n. gold.
ऋन्युक्ता f. a daughter, a girl.
ऋपाल m. n. head, skull.
ऋपनि m. n. f. yellowish brown.
ऋथ 10th conj. Atm. to love.
ऋणित्य n. what is to be done, work to be got through, a duty.
ऋतिर m. an elephant.
ऋण m. n. f. doleful, lamentable.
कान्तप र. ऊ. व्य. merciful.
कार्तिक m. name of a serpent.
कण m. proper name.
कणपथ m. (कण एक एक action, and पथिन् a way) way of action, i.e., the performance of religious ceremonies, &c., as a way to eternal bliss.
कलध n. wife.
कलह m. a quarrel. [goose.
कलाङ्क m. a kind of duck or कला f. an art.
कलस m. a bundle, a collection.
कलि m. the Kali age, i.e., the age in which the world at present is, being the last and most sinful of the four ages; the principle of evil.
कलिक m. name of a country (in the plur.).
कल्याण m. (कल्य m. duration of the world and अन्त m. the end) the end of the duration of the world.
कस्पित past part. pass. of the causal of कन्या, planned, invented.
कथ m. name of a person.
कथिता f. learning, poetry.
कष्ट m. n. f. distressed.
कष्ट कष्टम adv. woe!
क्रस् with बि 1st conj. Parasm. to blow out as a flower, to open.
काकुत्स्थ m. a male descendant of Kakutstha, Rama.
कार्यायन m. name of a great Grammarians.
कारस्वरी f. name of a damsel.
कालन र. a forest, a grove.
काम m. desire.
कामदुरु m. n. f. one fulfilling any wish.
कामिग m. one whose desires are fulfilled.
कामिर m. body.
काय र. caus. of क to cause anything to be done.
कार्तिकः ये कार्तिकी f. (कार्तिकी f. belonging to the month of KārtiKa, and एकादशी f. eleventh) the eleventh day of KārtiKa.
कार्पण्य n. meanness.
काशिक m. a bow; with अथित m. n. f. one who has his bow strung.
कार्ज m. n. f. deserving or fit to be done, business, work.
कार्जन m. n. f. one who does some business (for another).
कार्जनयाकृत m. n. f. distracted by having two things to do at one time.
कालेय m. name of certain giants.
कालण्य n. a poem.
कालश m. n. a kind of white flower.
कालोद्योगम m. n. f. (काल n. wood, लोट m. and n. a lump of earth, and सम like) like wood and a lump of earth.
काहल m. a sound.
किन्नर m. a certain class of demi-gods.
किनित what sort of a thing?
कित्तव m. a rogue, a dishonest person, a swindler.
कित्तव म. n. f. how much.
सेंड्ड कँक बुक ऑफ संस्क्रित.

अधि, to aim at; अविष्कृत having aimed at, *i.e.*, referring to; *with* अप and आ, to remove; *with* अद्य, to adorn; *with* आविश, to lay bare, to open; *with* रूप, to do good; *with* लिस to despise; *with* नमस्त, to bow to; *with* लिन, to injure, to wrong; *with* निस and आ, to repudiate, to give up, to forsake; *with* प्रति, to retaliate, to resist; *with* बदली to conquer.

कृत 6th conj. Paraasm. to cut.

कृत न. the first and best कुतुष्पुर } or the golden age of the world.

कृतिका f. adopted (daughter).

कृतिन्न m. n. f. one who has accomplished his purposes, good, virtuous.

कृते ind. for, on account of.

कृतस्त m. n. f. whole.

कृण m. n. f. mean, miserly, little-minded,

कृपामिति m. (कृपा f. mercy and विष m. store) store of mercy, one very merciful.

कृपां m. n. f. kind.

कृष m. n. f. weak, thin.

कृष 1st conj. Paraasm. to draw; *with* ति and प्र, to make worse, to reduce.

कृषिज हर्षन्य.
कृष्ण m. the eighth incarnation of Vishnu.
कृष्णपञ्च m. the dark half of the lunar month. [son.
कृष्णवस्त्र m. the name of a peri-
कृष्णताल m. an antelope.
कृष्णसाहित्य n. help of Krsna.
कृष्ण 6th conj. Param. to strew; with वि, to scatter.
कृष्ण 9th conj. Param. and Atm. to kill, to destroy.
कृष्ण 10th conj. to celebrate, to praise, to glorify.
केपर m. an ornament worn above the elbow.
केश m. a hair.
केसरिण् m. a lion.
केततत् n. fraud, deceit.
कोटि-टी f. a crore.
कौप m. anger, resentment.
कोशागार n. a store house, a treasure-house.
कौमारक n. boyhood. [Kurus.
कौरव m. a descendant of the कन्दित past part. pass. (used as a substantives) n. a cry.
कप 1st conj. Param. & 4th conj. Param. to walk, to step; Atm. to operate, to have effect; with अति, to step or go beyond, to part from, to cross, to transgress; with आ, to approach, to step or tread upon, to rise, rise up.
की 9th conj. Param. and Atm. to buy; with निः, to buy off, to redeem, to ransom; with वि, Atm. to sell.
कीचालिक m. (कीचा f. amusement, diversion, छेत m. a mountain) a pleasure mountain or embankment.
कुछ 4th conj. Param. to be enraged; with अभि and सम, to be angry with. [to cry out.
कुछ 1st conj. Param. with वि,Param. 1st and 4th conj. Param. to be or become fatigued, to be exhausted, to be depressed.
कांत past part. of कृष्ण, fatigued, exhausted, languishing.
किंच 4th conj. Param. to be or become wet or damp.
किंच 1st conj. Param. to lament.
किंच 9th conj. Param. to torture, to give pain to.
कौब m. n. neuter, impotent.
कपु 1st conj. Param. with उद्र, to boil. [wound.
कण, किण्ण 8th conj. Param. to
कणप्रभसिन् m. n. f. (कण m. a moment, भसिन् perishing) perishing in a moment.
कणिक्षभ n. momentariness.
क्षत past part. pass. of क्षण, wounded.
क्षण 4th conj. Param. to forgive.
क्षिंत m. n. f. patient, forbearing.
क्षय m. destruction, ruin, de-
क्षतिभिसित f. the earth, the ground.
क्षितिमश m. (भिसित f. the earth.) lord of the earth, a king.
कीर n. milk.
कुछ 7th conj. Param. and Atm. to pound, to reduce to powder or dust.


gand 1st conj. Param. to speak.
gava f. a mace.
gandhakam m. n. f. desirous to go.
gandarvakanyā f. the daughter of a Gandharva.
gandhī m. n. f. deep, grave.
gandhṛ with abhi, to attack; with prati and ud, to advance towards.
garud m. an eagle, the bird of that species used by Vishnu as his car.
garudāśa f. order or command of Garuḍa, the enemy of the serpent-race.
garīm m. foetus, embryo.
gāda n. m. f. (garīm m. conception, and abha eighth) eighth from conception.
gaja 1st conj. Param. and 10th conj. to think meanly of, to
gāda m. the throat. [spurn.
gāda past part. of gāda dropped.
gādana m. n. f. impossible, impregnable; n. a wood, thicket.
gāniśa n. the name of Arjuna's bow.
gātra n. limb, body.
gāthāra n. (gāthā m. n. f. shallow and uddāra n. water) shallow water.
gāthvā m. a particular form of marriage in which the only thing essential is the mutual consent of the bridegroom and the bride.
gāhīpāth m. a sacred fire kept perpetually by a householder.
household duties.
गिर् f. speech.
गुण m. efficacy, advantage.
गौर 1st conj. Paras. to protect.
गौति f. secrecy, protection.
गृहता f. greatness, grandeur, majesty.
गुर्गी fem. of गुरु, great, bulky.
गृहपाल m. (गृह m. a fort) protector or keeper of a fort.
गृह 1st conj. Paras. and अत्म. to conceal.
गृह 4th conj. Paras. to be greedy for, to covet.
गृह 1st conj. अत्म. to think meanly of, to despise.
गृहस्वता / family deity.
गृहस्विन m. the householder who performs domestic rites.
ग 6th conj. Paras. to swallow; with सम् अत्म. to promise.
ग 9th conj. Paras. with सम्, to speak.
गो m. a bull; f. a cow, speech, the earth.
गोचर m. reach, scope.
गोमती f. name of a river.
गोरेरोजना f. a bright yellow pigment.
[together.
गृह 9th conj. Paras. to put
गृहनि m. a knot.
गृह (गृह) 9th conj. Paras. and अत्म. to take; with अत्र, to receive in a friendly manner, to favour; with निः, to curb; with नि, to be at war with; with सम्, to store.
ग्रामणी m. the leader or headman of a village.
ग्रामन्त्र m. a stone.
ग्रेहल 1st conj. Paras. to become exhausted.
ग्रेहो m. the moon.

घ.
घण्टिका / a small bell.
घम m. heat.
घमेज m. n.f. produced or caused by heat.
घस 1st conj. Paras. to eat.
घोर m. n.f. horrible.
घा 1st conj. Paras. with उप, to smell.

च.
चकास 2nd conj. Paras. to shine.
चकवद्धति m. n.f. (चकवत to like a wheel) one whose movement is like that of a wheel, ever-revolving.
चहार 2nd conj. अत्म. to speak; with आ, to tell; with बि and अ, to explain.
चक्रमण n. moving.
चक्कराशिक m. name of a sage.
चत्वार: numer. nom. plur. four.
चन्दन m. sandal wood.
चन्दनमाझी f. (चन्दन m. a sandal tree, माझी f. a blossom, a flower-stalk, a sprout) a blossom, &c., of the sandal tree.
चन्द्रमास m. name of a king.
चन्द्रपीढ m. name of a prince.
चम 1st conj. Paras. to lick up, to drink; with आ, to take in a little water into the mouth and drink it as a religious ceremony.
स्यमक्षुप्परेश्वः m. (स्यमक्न m. a kind of tree with fragrant flowers, रेखः m. pollen) the pollen in the flowers of चम्पकः.

चम्पकवनः n. a collection or grove of चम्पकः trees.

चरः 1st conj. Param. to go, to stalk abroad.

चरणागः m. dying the feet, the dye of the feet.

चरमः m. n. f. last.

चर्चित past part. pass. of चरें practised or done.

चर्चित past part. pass. of चरें, besmeared.

चर्मेश्वरः n. (चर्मः n. hide, skin, and चक्षः n. the eye) the physical eye.

चाह with प्र and वि, to remove, move aside.

चापः m. n. a pleasing discourse.

चापकः m. name of a person.

चापालः m. a pariah, an outcast.

चारणस्तनः m. n. f. (चारणः m. a bard) praised by bards.

चारस्तोतः m. name of a person.

चारस्तोतः f. (चाहः beautiful, तनोऽः all limbs) having all limbs beautiful.

चार्यः f. a beautiful woman, a belle.

चि 5th conj. Param. and Ítm. to collect; with उप, to grow fat; with निश्चित, to determine, to conclude; with वि, to search, to seek, to look for; with लय, to hoard.

चिन्त्य 10th conj. Ítm. to have life or motion.

चिरवनः n. name of a forest.

चिराजः m. (चिरः m. n. f. diversified, and आङ्गः m. conversation) conversation on diverse subjects.

चिरित्त m. n. f. variegated, adorned.

चिरित्तमः m. n. f. having long been in practice.

चिरित्त adv. after a long time.

चूँतः m. a mango tree; न. its flower.

चूँचः m. n. dust, powder; चूँचः like dust, to dust.

चेतः ind. if.

चेतः n. the heart, intellect, mind.

चेतः m. the first month of the Hindu year.

चेतःरथः m. the country or region of the Gandharvas.

छः 10th conj. with प्र to conceal

छन्दः n. a metre. [anything.

छतः n. fraud.

छविः n. covering.

छिन्तः 10th conj. and 7th conj. Param. and Ítm. to cut, to cut off, to divide.

जः

जशः 2nd conj. Param. to eat.

जगवात्सनः m. (जगः the world, the universe, and आङ्गः m. soul) Soul of the world.

जगतायः m. (जगः and नाथः m. lord) the Lord of the universe.
जण्यायक m. (जगत and नायक m. the lord) the Lord of the universe.

जननार्थ n. (जनन n. the hip, the hinder part of anything, and अर्थ half) the latter or hinder part.

जाय f. the thigh.

जाट f. matted hair.

जारित m. n. f. besmeared with, mixed with.

जाड m. n. f. inanimate.

जन with सम, to be born, to flourish.

जनमेजय m. the name of the son of Parikshit, grandson of Arjuna.

जनय causal of जन, to cause, to bring about; जनयित्व inf.

जनार्दन m. a name of Krishna.

जाना m. a creature.

जन्ममाच m. n. f. one who is born; m. a man.

जन्मास्तर n. (अन्यजन्म जन्मान्तरम्) another birth.

जाप 1st conj. Parasm. to pronounce in a low voice, to mutter (as prayers).

जासुरि m. name of a Rākṣiṣa.

जाजय m. victory, triumph.

जायवह m. n. f. that which brings victory.

जापू 2nd conj. Parasm. to be dull.

जापत n. a collection.

जातेश्वरमन्न n. birth-ceremony.

जातेष्वेद्र m. fire.

जाजनम्नि m. son of Janamāntapa.

जान n. the knee.

जाया f. wife, woman.

जागरीय f. the Ganges.

जीवन n. livelihood.

जीवनाशा f. (जीवन living, life, आशा f. hope, desire) desire for living.

जीवलोक m. the world of living beings, this world.

जीवित n. life.

जीवितयुक्त m. n. f. disgraced or degraded by life or by continuing to live.

जनम with सम and उद्र 1st conj. Atm. to endeavour, to attempt, to accomplish.

जू 1st, 4th, and 9th conj. Parasm. and 10th conj. to grow old, to waste away, to wear out.

जैन m. follower of Jina, a person belonging to the Jain sect.

शा (शा) 9th conj. Parasm. and Atm. to know; with अत, to permit; with अभि, to recognize.

शानमार्ग m. (शान n. knowledge, मार्ग m. a way) the knowledge of God as a way to eternal bliss.

उज्ज 1st conj. Parasm. to blaze, to burn, to be ardent, to glow.
तस्वेदिन् m. n.f. one who knows the truth or real philosophy.
तद्ग्री m. n.f. belonging to him.
तव्वत् adv. like that, in the same manner.
तव्व्यपश्च m. n.f. concerning him.
तन् 8th conj. Parasm. and Ātm. to stretch; to spread, as a sacrifice, i.e. to perform it; with प्र, to spread.
तन्नय m. a son.
तबध-तर् f. body.
तन्नु m. a thread.
तन्न्नी f. a musical instrument, lute.
तन्न्नद्रय den. or nom. verb (from तन्न अ, laziness or stupor) to be lazy.
तन्न्नतः (तब and मध्ये) in the midst of it.
तप 1st conj. Parasm. to perform religious austerities.
तपृ 4th conj. Ātm. with स, to be pained or afflicted.
तपण m. an oppressor.
तपोवण m. one whose penitential virtues are his riches, an ascetic.
तपृ 4th conj. Parasm. to be distressed.
तर्री f. a boat.
तर्रौ 1st conj. Parasm. and 10th conj. Ātm. to threaten, to menace, to reprove.
तालुक m. n.f. like that, in that manner.
तप m. heat.
तार 1st conj. Ātm. to spread.
तार n. a shrill sound; m. n.f. shrill.
तावस्कालिक m. n.f. for so long a time.
तावृद् adv. during that time, in the meanwhile.
तिंम m. n.f. austere, severe.
तिथिः f. a day of the month.
तिथिं म m. n. darkness, dark.
तिथिङ्च m. a lower animal; m. n. f. horizontal, sideways.
तीयाधंक n. (तथेः n. a holy thing, such as a river, and दवक n. water) holy water.
तुसर m. n.f. violent, tumultuous.
तुरंन m. a horse.
तुरासाहु m. a name of Indra.
तुपण्ड m. adv. quickly.
तुपपराजयः n. (तुपपराज m. a palm-tree) a fruit of the palm-tree.
थू 4th conj. Parasm. to be gratified or satisfied.
थू 4th conj. Parasm. to feel thirsty.
थूणा f. thirst, greed, covetousness.
थूख 4th conj. Parasm. to kill, to destroy.
सेजलिन् m. n.f. brilliant, splendid, bright, spirited.
सोव n. water.
स्वाग m. giving alms, charity.
सव n. a collection of three.
सत 1st and 4th conj. Parasm. to tremble, to be afraid; with स, to be afraid.
सण n. protection.
त्रि: adv. thrice.
त्रिवग m. collection of three, viz., Dharma or religious merit, Artha or wealth, and Kāma desires, or fulfilment of desires.
विविद्याथायणः न. (विविद्याथः न. heaven, आस्थायणः न. assembly) the heavenly assembly, the assembly of the gods.

दूर 4th and 6th conj. Param. to break, to snap.

मेता f. the second or silver age of the world.

मैलॉपः न. the three worlds.

स्वामकः न. an epithet of Rudra, Śiva.

सिंधुः f. light, splendour, brightness.

दूर 1st conj. Param. and 10th conj. Ātm. to bite, to sting.

रंग्रा f. a jaw, a fang.

वंभिन् m. an animal having sharp teeth, a snake.

देशिण m. n.f. pron. southern.

देशीय म. n. f. deserving of Dakshiṇā.

देश m. a tooth.

देशा absol. of द् to give, having given.

दूर 1st conj. Ātm. to give.

देशद्रेष्ट pres. part. of द् to give.

देश n. curdled milk.

द्वन्त m. a tooth.

द्वन्दशकः म. a snake.

द्वमन्ती f. name of a woman, the wife of Nala.

द्वम्यती m. du. wife and husband.

द्वध m. hypocrisy.

दूर 1st conj. Ātm. to have compassion.

द्विकालः n. kindness.

दिख m. n. f. poor.
दीनबन्धु m. (दीन, बन्धु m.; brother) brother of those that are poor.
दीनार m. a particular coin (Roman).
दीय ४ व र्षण conj. आत्म. to shine.
दीपक m. n. f. that which lights up.
दीपित f. splendour.
दीपख adv. for a long time, long, deeply.
दु ५ व र्षण conj. पारस्म. to give pain to, to tease, to afflict.
दुःखपीतम् m. n. f. afflicted with pain.
दुःखभाजन m. n. f. one who suffers pain, unhappy.
दुःखसंताप m. (दुःख, संताप m. heat) heat of pain, sorrow, affliction.
दुःखित m. n. f. afflicted.
दुःख n. milk.
दुःखन्त m. n. f. whose end is difficult to be reached, infinite.
दुराप m. n. f. difficult to obtain.
दुरज़ n. improper words, words not well spoken.
दुर्गन्त n. a place beset with difficulties and inaccessible.
दुर्गत m. n. f. distressed, miserable.
दुर्गम m. n. f. difficult to be controlled or put down.
दुर्घेष्ठ m. n. f. inaccessible, unapproachable.
दुर्घटन m. an evil or imprudent act.
दुर्घोट m. n. f. difficult to be understood, obscure.
दुर्घोल m. n. f. one who has a bad mouth, one who speaks evil.
दुर्घोलभीमलेनृथी m. dual दुर्गोलन and भीमलेन (comp.)
दुर्घोत्र m. n. f. vainly proud of one's learning.
दुर्घोत्रीत m. n. f. rude.
दुस्पृह n. a wicked deed, wickedness, sin.
दुस्त m. n. f. wicked.
दुस्तर m. n. f. difficult to be surmounted, insurmountable.
द्वू २ व र्षण conj. पारस्म. and आत्म. to milk.
द्वू ४ व र्षण conj. आत्म. to be pained.
द्वू ६ व र्षण conj. आत्म. with आ, to pay respect to, to regard.
द्वू m. n. f. firm, strong.
द्वूणूप ४ व र्षण conj. पारस्म. to be proud.
द्वूरण f. sight, an eye.
द्वूरण ९ व र्षण conj. पारस्म. to tear.
द्वूरण m. n. f. shaming.
द्वूरणी f. mother of क्रिष्ण.
द्वूरणी n. the land of the gods.
द्वूरण f. a deity.
द्वूरणी f. the bitch of the gods.
द्वूरण m. n. f. worshipper of gods.
द्वूरण m. a country.
देवत m. he who has a body, man; m. n. f. embodied, having a body.
देव १ व र्षण conj. पारस्म. with अव, to purify, to cleanse.
देव ४ व र्षण conj. पारस्म. with अव, to cut, to cut off.
देव m. censure or calumny.
देवन m. n. an arm.
देवनकाल m. (देवन n. milking काल m. time) time of milking.
देवेश्नेथ n. weakness.
देवेश्नेथ m. bad or evil counsel.
भूति f. complexion.
भूल n. wealth.
भो f. heaven.
भविष्य n. wealth, money.
भ्रव n. a thing.
हु 1st conj. Param. to run.
होण m. proper name.
हृ n. a collection of two.
हृषी f. two-fold.
हृस्थ m. n. f. door-keeper.
हृषर m. the third age of the world.
हृत n. door.
हृपाठ m. a porter, a door-keeper.
हृतुण m. n. f. two-fold.
ह्रजन्मत m. (ह्र two, जन्म n. birth) one who has two births, one belonging to any of the first three castes, a Brāhmaṇa.
ह्रजिक्ष m. (जिक्षa f. tongue) one who has two tongues, a serpent.
ह्रजोरतम m. one who is best among Brāhmaṇas, [to hate.
ह्रष 2nd conj. Param. and Ātm.
ह्रष m. an enemy.

घ.
घनाशा f. desire for wealth.
घनज्ञार्य f. (घन a f. the string [of a bow]) the string of a bow.
घनमी f. a pipe.
घराविप m. (घर a f. the earth, अविप m. a lord) lord of the earth, a king.
घरिष्ठ f. the earth.
घमेश्वरण m. n. f. one who contaminates or violates what is right.
with ॐ, 10th conj. or causal, to know exactly, to resolve.

with श्रृङ्, to draw out, to save.

०४० 5th conj. Prasam. to dare, to brave.

०७० 1st conj. Prasam. to suck, to drink.

०७४३ म. n. f. (०७४३ n. courage, fortitude) one whose wealth is fortitude.

०११६३ 1st conj. Prasam. to blow.

०७४६ 1st conj. Prasam. to contemplate or meditate upon; with अं, to contemplate, to meditate.

०१७१ adv. certainly.

०११८६ 1st conj. Prasam. to sound.

न

नर m. a crocodile.

नगोन्द्र m. the lord of mountains, the mountain Himālaya.

नृ 1st conj. Prasam. to sound, to roar, to thunder.

नृ with अभि, to hail, to welcome.

नर m. name of a royal race, an individual of it.

नर m. n. f. humble.

नर m. n. f. hell.

नरेन्द्र m. a king.

नरेशा f. name of a river.

नरुष्या० कृति m. n. f. (नर m., तुल्य m. n. f. like, and आकृति f. form) having the form of Nala.

नरुष्यायांत्रिक m. n. f. (नर m., रूप n. form, and धारित assuming) one who has assumed the form of Nala.

नानिनी f. a lotus plant.

नावमी f. ninth day of the fortnight.

नवीन m. n. f. new.

नारा with विः, to perish.

नासर m. n. f. perishable.

नास त. f. the nose.

नाश 4th conj. Prasam. and ATM. with सम, to prepare oneself, to make oneself ready.

नाना ind. different, many.

नारद m. name of a Rishi.

नारायण m. name of Vishnu.

निशाण pres. part. of शो (2nd conj. ATM. Vedic) with निस, sharpening.

निकु० m. n. f. powerless.

निकृष्ण n. final beatitude.

निज 3rd conj. Prasam. and ATM. to purify; with आँ, to wash.

निज m. n. f. one's own (relations).

निद्र 2nd conj. ATM. with प्र, to wash.

निद्राम अद् greatly, excessively.

नित्य m. n. f. eternal, constant.

नियत्कर्म न. daily religious performance. [mer.

निवार m. the hot season, summer.

नियष्ण n. death, destruction.

निवास m. sound, noise.

निन्दित past part. pass. of निन्दू, censured, censurable.

निर्याचार pres. part., of पदू with नि, lying down.

निर्बिंद m. n. f. without interstices, dense.
निवत्त्र adv. verily.

निवासित् f. destiny.

नियोक् m. one who binds or ties.

नियोक्तम् m. a minister, an officer.

निर्योक्त m. n. f. useless, vain.

नित्तर्सद् adv. without interval, closely.

नितंबिनवसार m. n. f. “having the highest excellence” (Prof. Benfey), where there is no contempt, respectful.

निद्रण m. hell.

निरक्ष्ल past part. pass. of अत् to throw with निद्र दispersed.

निपार m. n. f. not having eaten, fasting.

निर्णया f. cruelty.

निर्जेन m. n. f. tenantless, lonesome.

निर्जेन m. a god.

निर्तं m. n. f. wicked.

निर्तं m. n. f. ten days old (a child).

निर्जन m. n. f. without wealth, poor.

निर्जुभ m. n. f. filled with, full of.

निर्सत्तता f. truth, reality.

निर्वर्तन n. desisting, abstaining, abstinence.

निर्वर्तन m. night.

निर्धेत m. lord or king of a country named Nishadha.

निर्धात्मक m. n. f. (निदित्त f. fixity, निद्रः m. n. f. void) void of fixity, unsteady.

निष्फलता f. fruitlessness.

निष्फल m. nature.

नी with उप, to perform the cere-

mony of the investiture with the sacred thread.

नीव m. n. f. mean, low, in a low position.

नीचव म. n. f. resorting to a low man, possessed by a humble man; flowing down a sloping ground.

नीेखे: adv. down, below.

नीतिनिगुण m. n. f. (नीति f. politics or prudence, निगुण m. n. f. proficient) proficient in politics, or very prudent.

ँ 2nd conj. Paras. to praise.

ँ ind. a particle showing doubt or guess.

नलिय ind. certainly, verily.

नवुर m. an ornament worn on the ankle, an anklet.

नवेह m. n. f. living among men, fixed to one place.

नमिता f. the circumference of a wheel.

नायुष m. n. skill.

नेपथ m. king of a country named Nishadha, Nala.

न्यायमवत m. n. f. (न्याय m. justice, uprightness, प्रवेश past part. of द्वेश with प्र to proceed) one whose conduct is just or upright.

न्यायवादिन्य m. n. f. (न्याय m. what is right) one who speaks what is right.

न्यायवध m. n. f. just, right, proper.

प. पक्ष f. a line, a row.
पद्म n. a lotus that blooms by day.
पद्म 1st conj. to praise.
पद्मि m. the sun, a protector.
पद प्रon. m. n. f. other, belonging to another or the other party.
पद प्र पर m. n. the highest thing, God.
पद परशुरा f. a line, a row, a succession.
पद परम conj. but.
पद परमेश्वर m. the Supreme ruler of the Universe, God.
पद परमेश्वर m. the god Brahma.
पद परार्यण n. object of attention or devotion.
पद परार्यण m. n. f. one who brings about the good of others.
पद परार्यण m. n. f. dead.
पद परिवंत m. son of अभिमन्यu and grandson of अर्जुन.
पद परिवंता f. service, attendance on, worship.
पद परिवंता m. an attendant.
पद परिजन m. attendant, a servant.
पद परिजन m. n. f. old, advanced.
पद परिजना past part. pass. of त्यज with परि, abandoned.
पद परिजना m. n. f. (pot. part. of त्यज with परि) deserving to be abandoned.
पद परिजना m. n. f. one who stands in the way or obstructs; तत्व-परिजना f. standing in its way.
पद परिजना m. becoming mature, maturity.
पद परिजना past part. of हुआ with परि, scorched, burnt.
परिवर्तव अ. प्रा. अ. प. of श्रेय, with वरि,
deprived of, fallen, depraved.

परिवर्तन m. change. [ing.

परिवर्तनम् m. n. f. turning, chang-

परिवार m. retinue.

परिचार m. a master, owner.

परिवेश m. one who distributes
food at the table.

परिवाज् m. a recluse.

परिच्छथि m. embrace.

परिसमासि अ. प्रा. अ. प. of अस्ति 1st
end, accomplishment.

परिताप m. pain, affliction.

परोपकार m. a benevolent deed.

प्रजन्यि m. rain.

पर्याप्त m. n. f. one round whom
fire has been carried. Fire is
carried round the victim be-
fore it is slaughtered.

पयासस्य adv. fully, to one's heart's
content.

पर्वत m. the name of a sage.

पल्लवण (pres. part. of अन्य 1st
conj. अति. to go, with परा,
the रा being changed to शा)
routing.

पल्लव m. a kind of tree.

पल्लव m. n. a tender leaf.

पा 2nd conj. Parasm. to protect.

पात m. falling, fall.

पातित (past part. pass. of the
causal of वति) thrown.

पात m. a fit object (of charity).

पान्न m. a traveller.

पापत्ति m. n. f. (पाप m. sin, and
कृ to do) one who has com-
mitted sin.

पापहर m. n. f. one who takes
away sin.

परस्किष्णुतम् m. n. f. able in the
highest degree to accomplish
anything.

परारिष्द m. son of Parikshit.

परस्य m. son of पुर्णा, name of the
पाण्ड्यास.

पावक m. the fire. [holy.

पावन m. n. f. purifying, pure,
पास m. a net, a snare.

पिज्जर m. n. a yellow-red powder.

पिच्छ m. n. f. one who gives a
morsel of food.

पिण्डालक्तकम् m. a red dye.

पिनायिन्न m. name of S'iva.

पिण्डम् m. n. f. malicious.

पिण्डतिा f. malice.

पिच् 7th conj. Parasm. to grind.

पीखकार m. n. f. that which
gives pain.

पीपुष m. n. nectar.

पुस्त m. a man.

पुस्तरकाम m. a proper name, a
lotus flower.

पुस्तकम् m. n. f. (पुस्त m. merit,
and कृ to do) meritorious.

पुस्तकाडल m. a holy or virtuous
man.

पुस्तक्रूत m. n. f. (पुस्तक repeat-
ed or repetition, and रूत be-
come) like a repetition.

पुस्ताँ f. a widow remarried.

पुरुषः m. a town.

पुरुष m. name of a deity.

पुराण m. the gate of a city.

पुरस् ind. in front, to the front.

पुरस्तात् adv. before, in front.

पुरोपिसत m. a family priest.

पुरोहित m. a family priest, a
chaplain.
पूजा 9th conj. Param. to nourish.
पुक्का m. a proper name.
पुष्टि f. nourishment.
पुष्यमित्र m. name of a king.
पुष्यपत्रजः f. (पुष्य n. and श्रंजः a garland) a garland of flowers.
पुष्यिणा f. having flowers, fruitful.
पू 9th conj. Param. and Ātm. to purify.
पूर्ण past part. pass. of पू, filled, full.
पूजेपाठ n. a present given to servants and others on joyful occasions.
पूवे m. n.f. pron. former, previous, eastern.
पूवेरात्रि m. (पूवे prior, रात्रि f. the night) the prior or first part of the night. [day.
पूवाह m. the first part of the पू or पू 3rd conj. Param. to fill.
पूजा 1st & 7th conj. Param., 2nd conj. Ātm. and 10th conj. with सम, to come in contact, to associate.
पृथृ f. an army.
पृथज्जन m. a low person, a mean fellow.
पृथु m. n.f. large, great.
पृ 3rd and 9th conj. Param. to fill.
प्रांराणिक m. one who reads and explains the Purāṇas.
प्रेम n. manliness, prowess.
प्रांङ्गनसारी f. the day of the full moon.
प्रकृति f. disposition; plur. subjects, people, ministerial officers.
प्रकृत m. n.f. magnificent, great.
प्रचण्ड m. n.f. hot, fierce, violent.
प्रचार m. progress, prevalence.
प्रच्युत past part. of च्यु to fall with प्र.
प्रजापति m. the god Brāhma.
प्रजापितक (प्रजा f. progeny, पत्न m. cattle, and काम m. wish) one wishing for progeny and cattle.
प्रजापितमज m. n.f. (प्रजा f. subjects, पीढ़न n. oppression and ज from जन्व arising) arising from the oppression of the subjects.
प्रगीत past part. pass. of धा with प्र and नि, placed; सम-कप्रगीत well-disposed, well-controlled.
प्रतापविचि m. (प्रताप m. heat) store of heat.
प्रतिकार m. help against an evil, a remedy.
प्रतिनिविद्ध m. n.f. inveterate, ir-remediable, self-willed, obstinate, perverse.
प्रतिपक्ष m. an enemy.
प्रतिबिन्द n. an image reflected as in a mirror.
प्रतिबिंब past part. pass. of सिघ with प्रति; forbidden, prohibited.
प्रतिबारी f. a female door-keeper.
प्रतिप m. n.f. or adv. recent, fresh.
प्रतिपत m. n.f. western.
प्रत्याहिं ind. (प्रति every, अहन्न n. day) every day.
प्रस्तुतजीवन n. restoring to life again, revival.
प्रस्तुतपञ्चमति m. n.f. (प्रस्तुत पञ्च past part. of पञ्च with प्रति and उद्) ready-witted, quick, sharp.
प्रस्तुप m. dawn, daybreak.
प्रसीत past part. of शीत to shine with प्र, shining brightly.
प्रदेश m. a region.
प्रेम m. the god of love.
प्रेमी m. n.f. keen, acute, talented.
प्रेप m. n. f. (past part. of पेप with प्र), one who has submitted or surrendered himself.
प्रभवित्त m. a great lord.
प्रभात m. n. f. (past part. of भा with प्र) disappeared (as darkness) and appeared (as light); n. daybreak.
प्रभाव m. prowess, greatness.
प्रभाव m. name of a man.
प्रभुरा f. name of a woman.
प्रभण n. measure, extent.
प्रभाद m. a mistake.
प्रवण n. starting, march. [प, used. प्रवुड़ past part. pass. of पुड़ with प्रवासित् m. a traveller.
प्रस्तुतपञ्चसेविन् f. (प्रस्तुति f. intelligence, and उपचरित्व f. getting) getting intelligence.
प्रवजित past part. of ब्रज with प्र, exiled or turned a recluse.
प्रवल past part. of सदू with प्र, pleased, propitious.
प्रसव m. anything that is produced, produce, fruit or product.
प्रागस्वय n. boldness.
प्राच m. n.f. eastern.
प्राण m. (plural) life.
प्राणपात m. destruction of life.
प्रादुस adv. or prep. (used with verbs) visible, manifest.
प्रान्त m. border.
प्रपौलव past part. act. of the cause of आप with प्र, having made to get, having given.
प्राप्तकाल m. n.f. (प्राप्त past part. of आप with प्र, arrived, and काल m. time) that whose time has arrived, suited to the occasion.
प्रयुक्त ind. mostly, in most cases, generally.
प्रार्थना f. seeking.
प्रयुक्तिशील m. n.f. one with a pleasing look. [ना.
प्रयासमन् m. name of a Brāhma.
प्रयासवास m. (सवास m. dwelling together) dwelling together of beloved persons, the company of beloved persons.
प्री 9th conj. Param. and Ātm. to love, to please.
प्रीत past part.pass. of प्री, pleased.
प्रेमगम m. a monkey.
प्रेष 1st & 9th conj. Param. to burn.
प्रस्त 2nd conj. Param. to devour.
फ़ 1st conj. Param. to go.
फ़ा 1st conj. Param. to be crowned with success, to bear fruit.
फ़ादग्राहि m. n.f. one who gathers the fruit of, or is benefited by, a certain course.
फल्मुकारेि m. n. f. (१००० root) fruits, roots, and others.

बुकार m. sobbing.

ब m. a boy.

बत ind. particle implying surprise, sorrow, &c.

बन्ध 9th conj. Parasm. to tie, to fasten.

बनन n. restraint, imprisonment.

बन n. an army.

बलबोधारि m. (बलवानि m. an attribute, a peculiarity, environment) outward attributes, peculiarities, or environment.

बलिब adv. out.

बढ़ adv. highly, much.

बढ़बुि m. n. f. of various sorts.

बांजाल n. (जाल n. a collection) a number or multitude of arrows.

बाणपव m. (पवित्र m. a way) the way or range of an arrow.

बाणयाधि f. (डहि f. shower) shower of arrows.

बालातप m. morning sun-shine.

बालिका f. a girl.

बाप m. n. a tear.

बाहु m. the name of Nala disguised as a charioteer.

बिभिषण n. name of a brother of Rāvana and ally of Rāma.

बुद्धिलकण n. (ढ़ि f. talent, लकण n. a sign) a sign of talent.

बुद्धिकित m. n. f. hungry.

बुद्धध m. name of a king of Magadha, father of Jarāsandha.

बोध m. awaking.

बन्धन n. the Divine Cause and Essence of the Universe; m. a sacrificial priest whose duty it is to exercise a general superintendence over the performance.

बन्धबनवलिनि m. n. f. illumined by the Vedas, possessing the splendour conferred by the practice of the Vedic rites.

बनादि m. (बनन m. and आदि beginning) the god Brahmā and others.

बाज m. a particular form of marriage in use among Brāhmaṇas.

बौ 2nd conj. Parasm. and Ātm. to speak.

भ m.

भक्तिमार्ग m. (भक्ति f. love, devotion and मार्ग m. a way) devotion to or love of God as a way to eternal bliss.

भग m. name of a deity, luck, prosperity.

भग past part. pass. of भज, destroyed, broken down, run away (from the field).

भज 1st conj. Parasm. and Ātm. to take, to resort to; with वि, to divide; with सम and वि, to admit to a share, to bestow upon.

भजन 7th conj. Parasm. to destroy, to break.

भट m. a soldier.

भण 1st conj. Parasm. to speak
भयाकान्ति m. n. f. (आकान्त past part, pass. of आकाश with आ, overtaken, overcome) overcome by fear.
भव m. the world, worldly existence.
भवन n. a house.
भवित्वता f. fate, destiny.
आ 2nd conj. Param. to seem, to appear, to shine.
भाग m. division.
भागेर n. lot.
भावयोग m. (भाव n. luck, good fortune, योग m. accession) the accession of good luck or fortune.
भाज्ञ 10th conj. with सम and वि, to admit to a share, to bestow upon.
भाजु m. the sun.
भाजुर्ती f. wife of Durvaśa, the eldest son of Dhṛtarāṣṭra.
भागवं m. name of a Rishi.
भाव m. a thing. [answer.
भाव 1st conj. Ātm. with पति, to भाष्यकृत m. the writer of a Bhāṣyam or explanatory discourse, a commentator.
भास्कर m. the sun.
भास्कन f. a wall.
भस्त्र 7th conj. Param. and Ātm. to split.
भस्त्र m. n. f. different.
भस्त्र 3rd conj. Param. to fear.
भीषण m. n. f. dreadful.
भीषि f. possession, enjoyment.
भीज 7th conj. Param. to enjoy; Ātm. to dine, to eat.
भुजग-भुजग m. a cobra, a serpent.
भृ f. the earth.
भृ with अभि, to overcome; with परि, to despise, to treat contemptually.
भृत्स्मादम m. coming together or union of animals or beings.
भृर m. n. f. much.
भृषम m. n. f. about to become.
भृ 3rd conj. Param. and Ātm. to support, to bear.
भृष m. n. f. much, mighty.
भृष m. n. f. about to become.
भृष 3rd conj. Param. and Ātm. to support, to bear.
भृष 1st conj. Ātm. and 4th conj. Param. to fall.
भृष 1st and 4th conj. Param. to wander, to revolve.
भृष 6th conj. Param. and Ātm. to bake, to scorch.
भृष 1st conj. Ātm. to shine.
भृष 1st conj. Ātm. to shine.
भृ f. an eyebrow.
भृष 1st conj. Ātm. to shine.

म.

मधवन m. a name of Indra.
मधुर n. welfare, prosperity, what is holy, anything fortunate or auspicious.
मधुकर्म m. (मधु न. and कार time) an auspicious occasion.
मधुकर्म प्रसी m. an auspicious lamp.
मधु m. n. f. agreeable, sweet.
अद्वय m. a god.
अस्ति m. name of a king.
अश्वमेध m. the son of the Wind.
अश्वमेधि, a monkey soldier
devoted to Rāma.
समयंदा f. bound, limit.
समस्तृत 6th conj. Parasm. to sink,
to be immersed.
समवेत m. n. the head.
सम्भव n. lustre, greatness.
सम्भव n. greatness, power.
महाज (महात्म और अज) m. a great
goat.
महाजन m. n. f. (महात्म और अज
m. speed) very swift.
महाशाम्भव m. n. f. of great nobil-
ity, noble.
महासिद्ध m. (महात्म और अभिवेदक
m. sprinkling water as on
the head of a king when he is
crowned) great coronation.
महाराज m. lord, a great king.
महाई m. n. f. of great virtue
or value.
महाईयनोतित m. n. f. (महाई,
शयन n. a bed, उचित m. n. f.
used to) accustomed or used
to costly or rich beds.
महाशेता f. name of the daughter
of a Gandharva.
महीश m. (उक्षन्म m. a bull) a great
bull.
महादविच m. the great ocean.
महापकारित्व m. n. f. very bene-
volent.
मा 3rd conj. अति to measure.
मान m. respect, self-respect.
pride, arrogance.
manus m. man.
manavarasa m. an evil spirit in the form of a man.
maudhaka n. the whole race of men, mankind.
maunmukti f. (man m. respect) loftiness of respect, great self-respect.
maamak m. n. f. mine.
maaya f. jugglery, deceitful tricks.
maatr m. wind.
amarutamak m. the son of the god of wind, Maruti.
amakar m. a gardener.
amaditya n. darkness, dirtiness.
amalyata m. name of a giant, the maternal grandfather of Ravana.
maan (maans) n. flesh.
maas m. a month.
maay: adv. mutually, with each other, together.
maayun n. a couple, a pair.
maanya ind. adv. falsely.
maa 9th conj. Parasrm. and atm. to destroy.
maratvasellajad n. (marat n. a crown) the water [in the form] of the light or lustre of crowns.
makshakshi f. having the hair disordered or dishevelled.
mala f.
maaik n. a pearl.
maksaara f. garrulity.
malaya m. (svarasa m. breathing, ganap m. perfume, smell) the fragrance of the breath of the mouth.
manavaakriti m. n. f. of a lovely form or shape.
mar m. name of an enemy of Vishnu or Krishnas.
maid m. f. a fist.
mar 9th conj. Parasrm. to steal.
maar with pr to faint.
maami m. dumbness.
mar 1st conj. Parasrm. to faint.
marnat m. head.
maat n. a root, basis.
marak m. a mouse; marakaraj m. king of mice.
mar 10th conj. Atm to look for, to search.
maaardhaka f. mirage.
maaarya f. chase, hunting.
maaardharta m. n. f. following or pursuing an antelope.
mar 2nd conj. Parasrm. and 10th conj. to wipe, to wipe off, to clear; with pr, to wipe off; with sam, to sweep.
maarat m. n. the stalk of the lotus plant.
mar 9th conj. Parasrm. to pound, to reduce to atoms.
maa ind. falsely.
maaksha f. a girdle round the waist.
maakshay m. n. f. fit or destined to be sacrificed.
maakshi f. name of a celestial damsels.
maaikhi f. princess of Mithilā, Sitā.
mokh m. foolishness, infatuation.
moo n. silence.
मौक्त्ये n. folly.

गा 1st conj. Param. to repeat
over in the mind, to repeat;
with सम and आ, to repeat,
to repeat by tradition, to pre-
scribe, to rule.

स्त्रेंच्छ m. a barbarian.

स्तै 1st conj. Param. to grow
weary, to become faint or
languid.

य.

यतामान m. a sacrificer.

यम m. a sacrifice.

यमकङ्गु m. a portion of a sacri-
ficial ceremony.

यत्पणपः m. an enclosure pre-
pared for a sacrifice.

यत्सर्मन्त्र m. a proper name.

यत्रिय m. n. f. pertaining to
sacrifices.

यत् with सम, to struggle.

यत्किते ind. for whose (relative)
sake, for whom.

यत्ताः adv. with efforts.

यथापविषय adv. according to the
rules laid down in ceremonial
works, according to the sacred
precepts.

यथेष्टम् adv. according to fancy,
to one’s heart’s content, as one
chooses.

यः 1st conj. Param. to restrain.

यः m. the god of death, the deity
pressing over death.

यः f. name of a river.

यः 4th conj. Param. to strive,
to endeavour; with प्र.

या 2nd conj. Param. to go;
with ति and निगृः, to go away,
to pass away.

यावलीवेन adv. as long as life
endures.

यावद adv. for which while, while,
as long as.

यः 2nd conj. Param. to join.

यः n. a pair, a couple; वासोगः
n. a pair of clothes.

यः m. n. a yoke.

याणात्तर m. (यः age, period,
अत्तर another) another age
or period.

यः 1st conj. Param. and 10th
conj. to unite; with ति, to
appoint.

यः 7th conj. Param. and आत्म. to
join; with अह, to put a ques-
tion to; with उद्र, to endeavour,
to exert; with ति, to appoint.

यः 4th conj. आत्म. to curb one’s
mind.

यः with ति, in the pass. to be
separated from.

यः f. a battle.

यः f. a young lady or woman.

यः म. a youth, a young man.

यः m. a sacrificial post to which
the animal is tied.

यः पीय m. n. f. pertaining to the
continent of Europe.

यः पीत्तवत् past part. act. of the
caus. of यः, having joined.

यः तस्मान m. (यः m. a warrior,
स्वत्तं m. a multitude) a mul-
titude of warriors, an army.

यः विन n. youth.
र.
रक्त n. blood.
रण m. the place where any great thing is done, stage.
रण्गगत m. n. f. come to the stage.
रच with वि, to arrange, to effect, to perform.
रचसु f. a rope.
रण m. n. a battle, a battlefield.
रणधुरा f. (रण and धुर f. yoke) the brunt of battle.
रति f. love.
रथ 4th conj. Param. to hurt.
रथस m. hastiness, rashness.
रथ 1st conj. Param. to die; with वि, to stop.
रथन्त m. n.f. pleasant. [sun.
रथिवत m. (रथित m. a ray) the रथ 1st conj. Param. to scream.
रथ 10th conj. to quit.
रहस n. secrecy, solitariness, a secret; adv. secretly, solitarily.
रहित m. n.f. deprived of, bereft of.
र 2nd conj. Param. to give.
राजव m. a descendant of Raghu.
राज 1st conj. Param. and Ātm. with वि, to shine.
राज m. a king; m. n.f. shining.
राजक n. multitude of kings, all the kings.
राजकृत n. (राजन m. and कृत n. a house, a palace) a royal palace.
राजसङ्ग m. a sacrifice performed by kings.
राध with आ causa. to propitiate.
राधामाय f. the wife of Rāma.
रामावि m. (राम proper name and आवि beginning) Rāma and others.

राण n. kingdom, a nation.
रिक्ष n. property, wealth.
रित इ 7th conj. Param. and Ātm. to evacuate.
ह 2nd conj. Param. to make noise, to cry aloud.
हश m. n.f. harsh.
हिचिकर m. n.f. palatable.
हिचिर m. n.f. agreeable, handsome.
हँद 2nd conj. Param. to weep, to bewail, to lament for.
हा m. the god S'iva.
हो 7th conj. Param. and Ātm. to obstruct, to prevent, to besiege.
हह m. the name of a man.
हह f. anger.
हह 1st conj. Param. and Ātm. to ascend.
हह n. form.
हह m. dust.
हह m. wealth.
हा m. disease, sickness.
हासी n. dual heaven and earth.
हांस n. a bank.
हक्षित m. name of the son of Haris'chandra.

हण.
हक्षिणी f. the goddess of wealth and beauty; splendour, glory.
हक्षु m. a stick, a staff.
हक्षु m. n.f. small.
हक्षुत n. littleness, dishonour.
हक्षुतः adv. early.
हक्षुस 1st and 10th conj. Param. and Ātm. to go; with उँ, to violate, to transgress.
हक्षु 1st conj. Param. with उँ, to
speak, to prattle; with वि, to lament.

ढोख with आ, to get or design a certain animal as a victim to be sacrificed.

ढोख with अव, 1st conj. अत्. to depend on.

ढोख 1st and 4th conj. यस्म. to desire; with अभि, to desire, to covet, to crave.

ढा 2nd conj. यस्म. to give or take.

ढाभ m. acquisition, gain.

ढातन n. indulgence, indulging.

ढावण्य n. beauty, loveliness.

ढोख 6th conj. यस्म. and अत्. to smear, to anoint.

ढंडु 2nd conj. यस्म. and अत्. to lick.

ढी 4th conj. अत्. to cling or press closely, to be absorbed, to be dissolved.

ढी 9th conj. यस्म. to melt, to be dissolved, to be absorbed; with वि, to melt.

ढीन past part. of ढी, concealed, hidden.

ढंड 1st conj. अत्. to roll on the ground.

ढंड 4th conj. यस्म. to be destroyed, to disappear or vanish.

ढंड 6th conj. यस्म. and अत्. to take away, to rob, to plunder, to deprive of.

ढंडक m. a hunter, a Fowler.

ढु 9th conj. यस्म. and अत्. to cut, to lop off.

ढंगा f. a line.

ढोख with अव 1st conj. अत्. and 10th conj. to look at, to see.

ढोखारपति m. (ढय n. a collection of three, पति m. lord) the lord of the three worlds, viz., Heaven, the Earth, and the lower regions.

ढोखावत m. censure of people.

ढोखान्तरम m. (अम्यो ढोख; ढोखान्तरम) another world.

ढोखावपति m. censure by people, ill repute.

ढीन n. the eye.

ढोखप n. a hair.

ढीनीष m. the name of a Rishi.

ढीपू m. n. f. moving, unsteady.

ढीरङ्ग m. (ढीष m. n. iron बृंह m. a bond, a fetter) a fetter of iron.

व.

वज्र m. plural, the name of a people or their country. [ing.

वचू with आशिष्यम, to give a bless-

वचू with प्रति, to answer.

वचा m. n. adamant.

वच 10th conj. अत्. to deceive.

वचार m. a banian tree.

वचारानव m. the fire supposed to exist at the bottom of the sea.

वचिनजन m. (वचिन् m. a merchant) merchants.

वस्ततरी f. a heifer.

वस्ता f. dear, a female child.

वचकम m. the process or manner of killing.

वचक्तम् m. (वच m. killing, and स्तम् m. a post) gallows.
वहृ 8th conj. Ātm. to beg.
विन्दत्थय pot. part. of वन्दू, fit to be bowed to.
वन्य m. n. f. produced or existing in a forest.
वर्ष 1st conj. Paras. and Ātm. to shear, to cut, to sow; with निरू, to offer sacrificial food, to present.
वपुर m. the body.
वम 1st conj. Paras. to vomit.
वर 10th conj. to choose.
वरण m. the god of water or the sea.
वर्मण् n. armour.
वर्ष n. rain-fall, raining.
वर्षार्ह m. a frog.
वत 1st conj. Ātm. to cover.
वत्माक m. n. an anthill.
वर्ष 2nd conj. Paras. to wish.
वष्ट्वार m. the cry वैष्ट्व at the time of throwing an oblation into the fire; this is considered a deity.
वष्ठ 2nd conj. Ātm. to dress; caus. with नि, to put on a garment, to dress.
वसन n. cloth, a garment.
वसन्तसेनाधातक m. (वसन्तसेना f. name of a woman and धातक m. destroyer) murderer of वसन्तसेना.
वसा f. fat, marrow.
वस्था f. the earth.
वस्त्रजात n. (वस्त्र n. and जात n. a collection) a collection of things.
वहृ 1st conj. Paras. and Ātm. with आ, to bring.
विष m. fire.
वा 2nd conj. Paras. to blow.
वाच्यता f. censurableness, liability to censure.
वापय, caus. of वा, with निर, to extinguish.
वारावारस ad. often.
वारिद m. a cloud.
वारिदुष्ट m. the son of Vâli, a monkey chief.
वाल्मीकिं m. name of a sage.
वासर m. n. a day.
वासव m. the god Indra.
वासिष्ठ m. a descendant of Vasishtha.
विक्र m. n. f. blown out, opened.
विकाल m. n. f. courageous, possessing prowess.
विचारपमाण (pres. part. of the pass. of the caus. of घरे to go, with वि) being thought or considered.
विचित्र m. n. f. wonderful, curious.
विच्छ स 1st conj. Paras. to go, to approach.
विज 1st conj. Ātm. and 7th conj. Paras. with उद, to tremble, to fear, to be disgusted.
विज 3rd conj. Paras. and Ātm. to separate, to distinguish; with वि.
विद्ध्व 10th conj. to distort, to make ridiculous, to mock.
वित्तवत् m. n. f. wealthy.
जित्यं m. n. f. (जं devoid of, and न जं f. desire) free from any desire.

बिद्यं 2nd conj. Param. to know.

बिद्ध 7th conj. Ṭim. to reason upon, to discuss.

बिद्ध caus. with नि, to offer, to present, to inform.

बिद्धम् m. (in the plur.) the name of a country, the modern Berars.

बिद्धमणः n. (बिद्ध m. a foreign country) going to a foreign country. [the plural].

बिद्ध m. name of a country (in बिद्ध past part. pass. of बिध, pierced, struck, wounded.

बिधा f. learning, lore.

बिधिः pres. part. of बिध to know, knowing.

बिधिः m. an enemy.

बिधात् m. the creator, fate.

बिधा past part. of नम with वि, destroyed.

बिधापत्य m. bondage, tie.

बिधि n. a forest.

बिधुं m. a Brāhmaṇa.

बिधुं m. a god.

बिधाच्छ m. destruction.

बिधास्यम् m. name of a sage.

बिधरति f. wealth, prosperity, power of greatness.

बिधारति f. want of intelligence.

बिधुं m. n. f. with the face turned away from.

बिधानित m. n. f. separated.

बिधोष m. opposition; अबिधोष m. harmony.

बिधिसित n. a wanton pastime.

बिधिः past part. of उष्ण with वि, destroyed.

बिधाहिति m. (बिधाम m. marriage and विधि m. a ceremony) the ceremony of marriage.

बिधिः m. n. f. of several kinds.

बिध्य with सम and आ, to enter in, come in.

बिध्य m. the third order or caste among the Hindus; f. pl. subjects, people.

बिध्यनिवृत m. a slaughterer.

बिधिल m. an arrow. [sons].

बिधिछ m. n. f. respectable (per-

बिधिः। m. n. f. past part. pass. of उष्ण with वि) famous, famed as.

बिधत् adv. in all directions.

बिधायत m. Lord of the universe, God.

बिधाय m. the Protector of all, God.

बिधाय m. the protector or Supporter of the Universe.

बिधायता।। f. capacity to inspire confidence.

बिधायत m. the creator, Brahmā.

बिधायत m. the name of a Gandharva.

बिधेदेवता m. plur. all the gods.

बिधुं 3rd conj. Param. and Ṭim. to surround.

बिधेय m. objects giving sensual pleasure.

बिधाण m. n. a horn.

बिधपरारिन्य m. he who pleases heavenly beings, Vishṇu.

बिध्यानमेन m. a proper name.
बितरत्र: adv. in detail.
बितार m. extent.[ment.
बिस्मय m. admiration, amaze-
बिस्मत past part. of स्त्र with वि,
surprised.
बिहत m. n. f. interrupted.
बिहाय (abs. of हा to abandon
with वि) having abandoned.
बिहित past part. pass. of धा
with वि, prescribed by the
scriptures.
बिद्विन m. n. f. destitute of.
बिहु म. n. f. overwhelmed,
afflicted.
बीरस m. warlike feeling, one
of the nine poetic sentiments.
बीरववीनी f. (वीरवीनी f. an army)
an army of warriors or heroes.
इच्छ m. n. f. desirous of choos-
ing.
इ 5th conj. Param. and अत
to cover; with अ and आ to
open; with आ, to restrain, to
curb; with वि, to expound, to
express; with सम, to shut.
इ 10th conj. with वि, to oppose,
to dissuade from.
इज्बुड़ n. (इज्ब m. tree and बुड
n. root) the root of a tree.
इज्ब 1st & 7th conj. Param., 2nd
conj. अत. and 10th conj. to
avoid, to shun.
इज्ज m. a wicked person.
इज्ज with अति, to pass away; with
आ, to turn round, to turn
back.
इज्ज with प्र, (in the causal) to in-
troduce, to bring into practice.
इज्ज n. what has taken place, an
event.
इतानत m. account, occurrence,
history.
इतानताधवन n. (इतानत, अधवन n.
hearing) hearing of history
or account.
इतली f. livelihood, maintenance.
इत्रहम m. killer of इत्र, Indra.
इथा adv. in of इत्र, Indra.
इढ m. n. f. old.
इढ f. prosperity.
इढिक m. a scorpion.
इर्य 1st conj. Param. to rain, to
shower down, to pour down.
इर्य m. a S'ūdra, a sinner, a
reprobate.
इर्य f. rain.
इव 9th conj. Param. and अत.
to choose.
इवेन m. speed, velocity.
इवेणवेणी f. braided hair.
इवेश m. a bamboo.
इवेना f. agony.
इवेष } m. dress.
इव ind. an expletive.
इवेनय n. agony, affliction.
इवेनय n. skill.
इवेट्रक m. n. f. belonging to a
Veda.
इवेट्र m. son of Vedhas.
इवेत्रण m. a grammarian,
इवेय m. difficulty, calamity.
इवक past part. pass. of इवक with
वि, plain, manifest.
इवत्रिलक m. exclusion or absence.
इवत्रिष्ट past part. of इवत्रृ, afflicted.
इवत्रृ 4th conj. Param. to pierce,
to wound.
व्यय m. expenditure.
व्यवागरण n. grammar.
व्यारूणत m. n. f. sick.
व्याध m. a mad elephant.
व्यास m. the reputed author of the Mahābhārata, a Rishi.
वत्तवचि m. n. f. one who has a liking for fasts and other devotional vows.
शधु 6th conj. Param. to cut, to mow, to tear.
ब्रह्मा f. shame.

शा.
शंस with आ 1st conj. Atm. to hope.
शंक 5th conj. Param. to be able.
शक्त m. n. a cart.
शक्त n. animal-dung.
शाकुन्तला f. name of a lady, wife of a king named Dushyanta.
शाक्य m. n. f. possible.
शक्त m. a name of Indra.
शक्तिशर्म m. the conqueror of S'akra or Indra, the son of Ravaṇa.
शकुष्मा m. a conch-blower.
शं 10th conj. to deceive, to defraud.
शचीपति m. the husband of शची, Indra.
शताब्द m. n. f. living for a hundred years.
शब्द adv. from an enemy.
शब्द 1st conj. to perish, to decay.
शनि: adv. gradually, slowly.
शप्त 1st conj. Param. and Atm. to curse; शप्त ind. past part.
शब्द m. voice, a word.
शाम ind. happiness, welfare.
शरणारंभन m. n. f. one seeking refuge.
शरमण्डल m. n. a bower or shed made of arrows.
शराव m. a kind of pot.
शरीरिश m. n. f. one having a body; m. a human being, a man.
शर्वरीश m. (शव्रीश f. the night) the lord of the night, the moon.
शश m. a rabbit, a hare.
शशाक्त m. the moon.
शशक्त adv. perpetually.
शश 1st conj. Param. with विष, to kill, to destroy.
शब्दबिधा f. (शब्द and विधा) art or knowledge of war.
शशसंपात m. (शष्ट, संपात m. falling on) a stroke of a weapon.
शशा n. weapons of all kinds.
शशक m. a vegetable.
शशप m. a curse.
शशक m. the young of beasts.
शशत m. n. f. eternal, everlasting.
शश 2nd conj. Param. to govern, to regulate, to discipline.
शश 2nd conj. Atm. with आ, to wish, to desire, to bless.
शश्वारतितिव प्रस्त m. (शश्व n. scripture, and प्रतितिव m. prohibition) scriptural prohibition.
शिलिन्द्र m. a peacock.
शिरस n. the head.
शिरीष n. a kind of flower.
शिलासंपात m. a collection of stones.
शष्ठ 7th conj. Param. to dis
tistinguish; with वि, to particu-
orlarise.

श्री 2nd conj. अत्र m. to lie down, to
sleep; with अति, to surpass.
श्रीत m. n. f. cold.
श्रीतवाण n. protection from
cold.
श्रीतद m. n. f. cool.
श्रीध n. good disposition.
श्रिसिस f. an oyster-shell.
श्रिचि m. n. f. pure.
श्रुःपुष्च m. a proper name.
श्रुःशेप m. a proper name.
श्रुःशोधकूठ m. a proper name.
श्रुःशस्य m. n. the money given to
the parents of a bride, originally
as a purchase price.
श्रुःश्रुा f. service, attendance on.
श्रुःश्रुतिम m. n. f. powerful.
श्रुःश्रुत्य m. n. f. vacant, empty.
श्रुःश्रुत्यश्रुक्षी f. having no liveliness
on the face, pale-faced, of a
dejected countenance.
श्रुःश्रुहिन m. a name of श्रुिा.
श्रुःश्रुहु n. a horn.
श्रुःश्रुहु with वि, to fade ( as pass.).
श्रुःश्रुहोष m. n. remainder, all others.
श्रुःश्रुहोष श्रुिा m. name of a king.
श्रुःश्रुहोषिकड़ m. n. f. overcome with
sorrow.
श्रुःश्रुहङ्ग m. n. f. dark green.
श्रुःश्रुहङ्ग m. fatigue.
श्रुःश्रुहङ्ग 2nd conj. अत्र m. to cook.
श्रुःश्रुहङ्ग past part. of अत्र, fatigued.
श्रुःश्रुहङ्ग m. the fifth month of the
Hindu year.
श्रुःश्रुहङ्ग 1st conj. अत्र m. and अत्र
with आ, to cling to, to go to,
to resort to; with सम, to resort
to, to rest on, to depend upon.
श्रुःश्रुहङ्ग 3rd conj. अत्र m. and अत्र
to cook.
श्रुःश्रुहङ्ग f. wealth, goddess of wealth,
beauty.
श्रुःश्रुहङ्गिर m. the name of the god
Vishnu.
श्रुःश्रुहङ्ग 5th conj. अत्र m. to hear.
श्रुःश्रुहङ्गमोहेर m. n. f. ( श्रुति f. ear
and मोहेर m. n. f. charming )
charming to the ear.
श्रुःश्रुहङ्गिरणि-णी f. a line.
श्रुःश्रुहङ्गिरणि m. n. splendid.
श्रुःश्रुहङ्गिरणि n. ear.
श्रुःश्रुहङ्गिरणि n. a pair of ears.
श्रुःश्रुहङ्गिरणि श्रुःश्रुहङ्गिरणि m. n. to-morrow's duty or
श्रुःश्रुहङ्गिरणि m. a dog. [work.
श्रुःश्रुहङ्ग 2nd conj. अत्र m. to breathe;
with वि, to respire; with वि,
to believe, to confide; with सम
and आ, to calm one-self, to
take courage.
श्रुःश्रुहङ्ग m. a beast of prey, a beast.

स.

संहयातीत m. n. f. (संहया f. num-
ber, अतीत m. n. f. gone be-
yond) innumerable.
संहयातीत past part. of गम with सम,
united.
संहयातीत m. a battle.
संहयातीत m. a proper name.
संहयातीत past part. of दृष with सम,
pleased, satisfied, gratified.
संहयातीत m. doubt.
संहयातीत f. twilight [ at the morning
and evening twilights and in
the noon prayers are offered
by ब्राह्मणां].
सनाह m. armour.
संपर्क m. contact.
संपादन n. accomplishing.
संप्रदाय m. custom, a traditional observance.
संभव m. possibility, probability, birth, source.
संभावित past pass. part. of caus. of भु with सम, thought of, thought possible.
संस्मानिविष m. hospitality, bustle on account of the arrival of a guest.
संमेधन n. name of a miraculous weapon.
संयम m. restraint.
संयमित्र m. a sage who has curb ed his passions, an ascetic.
संवत्सर m. a year.
संबत्ते m. the name of a priest.
संवत्सरकृत m. a species of submarine fire.
संबास m. company, living together with.
संबंधित f. the abandoning of connection.
संसार m. the world.
संसारजन्य n. (संसार m. worldly existence, जन्य n. happiness, enjoyment) enjoyment of a worldly existence.
संस्कृतिग़नतोऽ (संसूति f. this world, worldly existence, गनतोऽ f. a pit) the pit of this world or worldly existence.
संस्मरित य m. n. f. to be remembered.
साधन m. n. f. entire, whole, all.
सकाश m. nearness, proximity.
सकृष्ण m. n. f. angry.
सति m. a friend, a companion.
सखुः m. attachment to worldly things, contact.
सखरणत्र n. (अत n. a vow) the vow of good or virtuous conduct.
सखुः 1st conj. Param. to cling, to adhere to; with वि and अठि [व्यतिष्ज], to join together; with सम and आ, to become attached.
सखृतिः f. a meritorious deed, a good action.
सख्या f. hospitality.
सख्यः m. n. f. best.
सख्य n. power, greatness.
सख्यवृक्ष m. n. f. worthy of one's power or greatness.
सतुः m. a good man.
सत्र n. a sacrificial session; सत्र-भूमि f. the place of sacrifice.
सत्तंगति f. company of the virtuous.
सदूः 1st conj. Param. to sit; with आ, to approach, to come to; with प्र, to be gracious or pleased; with सम and आ, to obtain, to meet with, to find.
सदूः with प्र (in the causal) to please, to propitiate.
सदसत्त m. n. f. good and bad.
सदाचार m. (सदूः m. n. f. good and आचार m. conduct) good conduct; m. n. f. one whose conduct is good.
सवः adv. instantly, at present.
सनाम m. n. f. occupied, filled with, protected.
सप्त्ली f. fellow-wife.
समासदव m. a member of an assembly or court.
समकिष्ट m. n. f. (सम equal, and किष्ट f. doing) doing equally, evenhanded.
समन्तम adv. round about.
समन्तलं adv. round about.
समन्तकं adv. by mantras, i.e., by repeating mantras.
समस्त m. n. f. all.
समाक्ष m. n. f. occupied with, full of.
समागम m. company, association.
समान m. n. f. equal.
समारोपित past part. pass. of the eaus. of ए with सम and आ, placed.
समाहत past part. pass. of ए with सम and आ, collected.
समज्या f. small sticks of a sacred tree, such as udumbara, to be thrown into the sacrificial fire.
समीन्द्र m. n. f. what is desired; n. a desired object.
समुद्र m. exertion.
समुपाध्य m. n. f. grown, increased.
समुपाध्यत (past pass. part. of ए with सम, उप, and आ) collected.
सम्प्रयोग adv. correctly, well.
सम्पर्क m. n. f. good.
समाजः m. a great king, an emperor.
सराजिथी f. path, disposition or arrangement of things.
सरमा f. name of the bitch of the gods.
सरस्वती f. name of a river.
सवेतं adv. in every direction.
सवेशुति n. Nom. & Acc. plur. all existing things.
सवेशित m. n. f. one who knows everything.
सवेश्च n. (सव and च n.) all wealth or possession.
सविभिमलतेत स (अभिभिमलतेत past part. pass. of स with अभि and प्र, desired, aimed at) the cause of [the attainment of] all desired objects.
सलिष्ठ m. water.
सलिन्दा m. the sun.
सलिस्य m. n. f. with wonder, wondering.
सलेनक m. n. f. (स with लोक m. sorrow) afflicted with sorrow.
सलेनिनक m. n. f. accompanied by soldiers.
साऐजु 6th conj. Praes. to be or become ready.
साहु with ए, to be able, to be adequate, to be up to, to feel equal to.
सहस्र n. a thousand. [parts.
सहस्रवार adv. into a thousand
सहचराय m. a helper, a companion.
सहीं m. n. f. mightiest.
साहूष्य n. name of a system of philosophy.
सांवेशित m. n. f. one wearing an armour.
साक्षात adv. in the presence of, in sight of.
सागर m. the ocean.
सांविध n. counsellorship.
seconds Book of Sanskrit.

साप्ताहिक् m. name of a priest.
साधु 5th conj. Param. to accomplish.
साधारण m. n. f. ordinary.
साधु ade. well.
साधुवत्त m. n. f. (साधु m. n. f. good, and सत्त n. conduct) well-conducted.
सामान्य m. n. f. ordinary, common to one with others.
सामाजी f. a verse repeated at the time of kindling the sacred fire.
सत्य ind. in the evening.
सार m. power, pith. [dog.
सारमण m. the son of Sarama, a सारापत ind. with (used with the instrumental).
स्वर्णान्ति m. n. f. universal (sovereign).
सावधान m. n. f. (स और अस्त्मान n. attention) attentive.
साविष्ट f. the holy mantra or verse of the Rigveda, generally called Gāyatrī, and repeated by all Brāhmaṇas every day.
साध्वर्यचय m. n. f. Bah. som. of wonderful conduct.
साध्विप m. friendship, help.
साहित्य n. literature, composition.
सिक्ता f. sand.
सिधि f. accomplishment.
सिद्ध 1st conj. Param. to regulate, to turn out well or auspiciously.
सिद्ध 4th conj. Param. to sew together.
सिद्ध 5th conj. Param. and Ātm. to extract Soma juice.
सिद्ध 1st conj. Param. and 2nd conj. Param. with व्र to produce.
सस्त्र (as prefixed to words) good, well.
सत्यवत् m. name of a monkey chief and ally of Rāma.
सत्यानित n. the day on which Soma juice is drunk in the Soma sacrifice.
स्वात्मर्निन् m. n. f. (स्वा f. nectar) dropping nectar.
सुधारा f. a wife of Arjuna.
सुधारा n. abundance of food.
सुरापति m. n. f. fragrant.
सुराज्य m. (सुर m. a god, आज्ञा m. a place of abode) the abode of the gods, heaven.
सुवनष्ठ n. (सुवन m. a golden coin, and शत n. a hundred) a hundred coins of gold.
सुविनीत m. n. f. modest.
सुद्धारत m. n. f. intimate, dearest.
सुदू 2nd conj. Ātm. to give birth to; with व्र, to produce.
सुदू 4th conj. Ātm. with व्र, to produce.
सुदू 6th conj. Param. to impel, to push forward.
सिद्ध f. (सु and जान f. speech) good words or speech, correct exposition.
सुधू 10th conj. to indicate.
सुधार m. a charioteer.
सुधूर m. n. f. agreeable, pleasant.
सुधीवंश m. the family of the sun, the solar race,
1st conj. Param. to run.

2nd conj. Param. and Atm. to praise; with अभि, to praise.

5th conj. Param. and Atm. to cover, to spread, to strew; with विनि.

9th conj. Param. to cover; with आ, to cover, to spread.

5th conj. Param. and आ to cover; with आ, to cover, to spread.

3rd n. woman, wife.

4th conj. Param. to bring to an end, to finish, to destroy; with परि and अव, to end in, to result in; with वि and अव, to determine, to resolve, to endeavour, to strive.

4th conj. Param. to bear affection to.

2nd conj. Param. to flow, to drop, to ooze.

5th conj. Param. and आ to cover; with आ, to cover, to spread.

6th conj. Param. to break, to split asunder.

n. an opened ati-mutta flower.

smile.

with वि, to forget; बिस्मृत forgotten.

m. a chariot.
स्वतत्त्व n. one's duty.
स्वनिवृत्त m. n.f. one's own.
स्वयज्ञनिवियोग m. separation from one's own men or relations.
स्वम् m. noise, roar.
स्वप्न 2nd conj. Parasrm. to sleep.
स्वाम् m. a dream.
स्वाभाव denom. Ātm. to be in a dream, to speak in a dream.
स्वायत्त m. n.f. self-existent.
स्वायत्तस्वरूप m. (स्वायत्त m. choice of a husband, and व्रत m. time) time of choosing a husband.
स्वयं ind. in person, of himself.
स्वर m. a sound.
स्वायत्तस्वरूप m. n.f. one longing after heaven.
स्वातत्स a. one's own good.
स्वातत्स f. a lunar mansion, name of a constellation.
स्वाद m. taste, tasting.
स्वादृष्ट m. n.f. sweet, palatable.
स्वामिन् m. owner.
स्वायत्त m. n.f. dependent on oneself.
स्वू 1st conj. Parasrm. to sound.
स्वेद m. sweat, perspiration.
स्वेदव m. a particle or drop of perspiration.
ह m. name of a monkey devotee of Rāma.
हत ind. interj. expressing wonder or sorrow.
हतु m. n.f. a killer.
हय m. a horse.
हर m. the god S'iva.
हरिद्रा m. name of a Brāhmaṇa.
हरिवार m. name of a holy place at the foot of the Himālayas.
हरिश्चन्द्र m. name of a king.
हर्ष n. an offering.
हा 3rd conj. Parasrm. to abandon.
हा 3rd conj. Ātm. to go; with Ṣु, to go upwards, to ascend; with सम, to be sitting.
हरिद्रा m. n.f. dyed yellow with turmeric.
हस्य n. smile, laughter.
हस्यकार्य n. a luscious act.
हि 5th conj. Parasrm. to go; with म, to send.
हिंह 1st & 7th conj. Parasrm. and 10th conj. to kill, to destroy.
हिंह m. n.f. murderous, carnivorous.
हिमपात m. frost, snow, cold weather.
हिमाचल m. the Himālayas.
हिरण्य m. name of a mouse.
हीन m. n.f. destitute of.
हीरकमलिणि m. a diamond.
हृ 3rd conj. Parasrm. to sacrifice.
हृ with उप and अव 1st conj. Parasrm. and Ātm. to take down.
हरयसमारिद्रा m. n.f. (हरय
the heart, मण्डन n. the vital parts and छिट to cut) piercing the vital parts of the heart.

हे interj. a vocative particle, O I

हेत m. a cause.

हेत्र m. a sacrificial priest whose duty it is to repeat the mantras.

हु 2nd conj. Atm. to conceal, with अप or with नि.

हस्त m. n. f. short.

हरी 3rd conj. Parasm. to blush, to be ashamed.
II—GENERAL GLOSSARY OF ENGLISH WORDS
Occurring in the book.

A.
Abode आस्थाः  m. आवास m.
Absurd अल्पक past part. अल्प- रार past part.
Accordingly तथा च, तथा, इत्यादि.
Acquire अर्जे 1st conj. Param.
and 10th conj. with य.
Act the traitor दुष्क 4th conj.
Param.
Adjoining संपर्कित past part.
past. of घा with सम and नि.
Afflicted आश्लेष past part. आश्लेष.
past part. pass.
Agricultural purpose, for, कृषि-हेतु, कृषिकरण्ये.
Aja अज m. name of a person.
Alive जीवन्ति f. pres. past. act.
of जीव, समीवा f. (जीव m. life,
and स for तह ind. with).
Alliance संयोजन m. सब्जम म.
Aloud बौँ: ind.
Ancestral विद्येशगण m. n. f.
Angada अंगद m. a kind of ornament.
Aṅgas अण्गस: plur. name of a
people or their country.
Aphorism अन्वयम n.
Assistance अत्यावह m.
Astray उत्सर्जम adv.
Asvins अस्विन m. name of a
month.

Atimukta creeper अतिमुक्तलता f.
Attracted विलोभित past part.
pass. of the caus. of उगु with
Axe परथ m. [वि.

B.
Babhruvåhana बधुरुवाहन m. son
of Arjuna, the Pândava.
Bad (luck) प्रतिकूल m. n. f.
Battle-field राौँसळम f.
Because यत: ind. हि: ind.
Bee अमर m.
Beginning अव न. अवध m.
Belief अध्यम f. विश्वास m.
Bent नामित past part. pass. of
the cause of नम; रामेश वद्ति
नामिते 'Rāma having bent
the bow.'
Bhrigu भ्रीगु m. the name of a
Rishi.
Bid बिद 6th conj. with आ.
Bitterly (wept) प्रवद्धकरणम,
used as an adv.
Blessing भूधिश f.
Blind अल्प m. n. f.
Blood व्यृतिर m.
Bodily form तल f. व्यवह n.
.आकृति f.
Brāhmaṇa-king ब्राह्मणराज m.
Brāhmaṇa-murder ब्राह्मणस/.
Branch. शाखा f.
Breast व्याध n.
Bright half (of the lunar month)  

Conceived अवलित past part.

Bring up वर्षेः, causal of दृढः.  

Conclave समाज m. परिषद् f. समा् f.

with सम, पोषणे or भरणं क्.

Conduct properly सदाचारं प्रति-  

Broad विशाल m. n. f.

पद पृथि, दृढः, निर्गत past part.  

Brute पशु m.

pass. निबद्ध past part. pass.

Build भा 3rd conj. Ātm. with निर्.  

Conqueror विजिजित m.

By hundreds शतशः ind.

Confort to प्रति caus.,  

Cage प्रति conj.  

प्रतीतिः क्.

Call भा with अभि; अभितिः call-  

Cooking utensil स्वादी f.

Calling अभिद्वान pres. part. of  

Costly महाई m. n. f.

भा with अभि.

Cotton तृण m. पिन्चु m.

Canal हुस्य f.

Counsellor मञ्जिर m. वीसबिन m.

Canto तस्मे m.

Cradle प्रेशा f.

Capital राजवानी f.

Croak रो 1st conj. Parmam.  

Captured रूहत past part. pass.  

with अा.

of रुहः.

Cruel रुस्ते m. n. f.

Carpet कुण m.

Cry हूँ 2nd conj. Parmam. कन्दु  

Celestial damsel अप्तरस् f. घरा-  

1st conj. Parmam.

कुणा f.

Chandraketu चन्द्रकेतु m. name  

Curious विकासण m. n. f.

of the son of Lakshmana,  

Cutting चट्ट m.

brother of Rāma.

Chest क्ष्य m.

Dark दयाम m. n. f.

Churning-handle मथनपद म.  

Death वथ m.

(मथन n. churning, and दृढः  

Deceive भा with अति and सम,  
m. a handle), मथन m.

रुढः with वि and प्र. वब् 10th  

Cobra फृणि् m. नाग m.

conj. Ātm.

Column स्तान् m.

Deposit न्यास m. निधिप m.

Commander चन्द्रपति m. रेणापति m.

Deprive of हूँ 1st conj. with अप.

Commentator दीकाकार m. दीकाका-  

Descendant वंश व् m. n. f. इकृज व्  

कुंसः काम m.

कुंसः काम m.

Communicating (with the river)  

Desperately प्रसाध ind. adv. आत्म  

मंगत past part. or मंगच्छमान  

विकासण adv. लाइलेन instr.

pres. part.

used as an adv.

Destroy नित्त्र 7th conj. with उद्ध यद्दृ 10th conj. with नित्त्र। निष्ठुम मिब्रवित्तम नित्त्र।

Destroyed नित्त्र past part. of नित्त्र। निष्ठुम past part. pass. नित्त्र।

Destruction नित्त्र m. नाय m. अवसाद m।

Different नित्त्र past part. pass. of अद्वित्त्र (various) नित्त्र।

Difficulty नित्त्र म n. कठ n।

Dvṛghatamas नित्त्र। नित्त्र। m. name of a Rishi।

Discussion नायविवाद m।

Disease नायिय m।

Dishonest gambling कपटयूत n।

Disturb नित्त्र।

Doctor नित्त्र। m. बैठ m।

Dramatic play नायक n।

Drive नित्त्र। 10th conj. with प्र।

Duty नित्त्र।

Earn अर्घ 1st conj. Param।

Ease लोकवे n।

Eastern पूर्व m. n. f. pron. प्राच्य m. n. f।

Education नित्त्र। अध्ययन n। बिनय n। of good education बुद्धिजीवि m. n. f। संस्कृतत्त्वचित m। न. f। बौद्ध m।

End कार्य n। फँट n।; फँटवाय।

End उद्ध म। अवसान n। निरित्त्र m।; उद्ध &c. in the end।

Enraged नित्त्र। past part. of नित्त्र।

Enumerated परिष्क्रियत past part।

Eternal नित्त्र।

Every नित्त्र।

Every year नित्त्र।

Evil अन्तर्ग्रही m। पीढ़ि f। संकट n।

Excavate नित्त्र। with उद्ध। उद्ध मिब्रवित्तम नित्त्र।

Except नित्त्र।

Existence नित्त्र।

Exploit नित्त्र।

Exterminate नित्त्र। 10th conj. with उद्ध।

Extraordinary नित्त्र। m. n. f।

Faithfully नित्त्र।

Family नित्त्र।

Fastened नित्त्र। past pass. part।

Fasting-day नित्त्र। (उपवास m। a fast। दिन n। a day।)

Father-in-law नित्त्र।

Felicity नित्त्र।

Fellow नित्त्र।

Field of battle नित्त्र।

Fight, to। उद्ध, उद्ध।; यद्दृ यद्दृ।

Fix नित्त्र। 9th conj. Param।

First adv। प्रथम। adv। आदि।

Flame नित्त्र।

Flee अर्घ 1st conj। Atm। with प्र। changed to प्र।

Fleet of ships नित्त्र।

Floor नित्त्र।

Food नित्त्र।

Fortress नित्त्र।

Found नित्त्र। past part। pass।

Fragrant नित्त्र। m।

Fraudulent scheme नित्त्र।
Free यज्ञ past. part. of यज्ञः यज्ञः f.; to be free यज्ञः pass.
Furniture गृहोपस्तर m.

G.
Gádhi गानिं m. the name of a king.
Gamble रिख 4th conj.
Gate द्वार n.
Gently मण्ड्रू adv.
Ghost प्रेत m. वेदांत m. विशाख m.
Go round प्रविधिपूर्वः [m. n. f.]
Good समीचीन m. n. f. निःपुर
Gourd कमकुड़ m.
Grain धान्य n.
Greed धोप m.
Grief श्रोक m.
Guardian of a quarter रिक्पाद m.

H.
Harmless अनपकारित m. n. f.
Harsh पहऱ्य m. n. f. (words) पहऱ्य पाकर m. n. f.
Haste, in, ससंबंधभि adv.
Haughty जुड़त past part.
Held (as a meeting) मिलित past part.
Helpless अनाथ m. n. f.
Hemângada हेमांजुन्द m. the name of a king.
Hermit वारप्रस्थ m. यति m.
High अव m. n. f.
How many times कतिपयः ind.

I.
Ikshvâkus, the, इक्ष्वाकू m. (used in the plural) name of the line of kings to which Râma belonged.
Ill क्रण m. n. f.

Immortal अदृत past part. of युज्य with अ, अमर m. n. f.
Importance गुर्ज्य n. गहरय n.; a matter of importance गुर्ज्य कार्य n.
Imprison कारापूर्णे निःपित.
In person स्वयं ind.
Indiscretion व्यविचार m.
Indrajit इत्तनित m. the son of Râvana.
Inexpressible अनिवर्धनीय m. n. f.
Anivardhanivey m. n. f. किस्म m. n. f. with अवि added.
Ingratitude इत्तततता f.
Inhuman मानवानह m. n. f. निःकोचि (कमे).
Instinct उत्तेजित past part pass.
उत्तेजित past part. pass.
Instructor अध्यापक m. n. f.
Invade हु 1st conj. Paraṃ with अभि.
Invisible अदृशय m. n. f.

J.
Jamadagni जमदग्नि m. name of a Bishi.
Jarâsandha जरासंध m. name of a king of Magadha.
Juice रस m.
Justly धर्मं; न्यायेन.

K.
Kaikeyi कैकेयी f. name of one of the wives of Dāsaratha.
Kalingas कलिङ्ग plural name of a people or of their country.
Kârttavṛya कार्त्तव्रिये m. the name of a king killed by Parasurâma.
Kausalyā कौसल्या f. name of one of the wives of Daśaratha.

Keep contended रक्षौ caus. with अत्र.
Keeping contended अनुरूप n. (as applied to the subjects of a king).

Kick वक्ता f.; वक्ता प्रहरिति gives a kick.
Killed हत past part. pass.
Kinsman न्रति m. बन्धु m.
Kraunčha क्रौँचा m. a species of birds.

Kumārassimhava कुमारसिंभव m. name of a poem by Kālidāsa.

M.

Last चरम m. n. f.
Last night गता रात्रि f.
Law वर्धमान n.
Lazy अक्ष m. n. f. तन्नित m.n.f.
Length आयाम m.
Line स्त्रु m. column of an army.
Littleness स्त्रुता f.
Locust भगः m.
Lord नाथ m.
Lore बिया f.
Lost नष्ट past part.

Love, to, सिद्ध 4th conj. Paras.: he is loved तस्मिन्निधितात.
Love अनुराग m.

Magadha मगधा: m. (used in the plural) name of a country or its people.

Mahābhārata महाभारत n. name of an epic poem celebrating the quarrels and wars be-
tween the sons of Pāṇḍu and Dhṛtarāṣṭra.
Mahendra महेन्द्र m. name of a mountain and the adjacent country.
March against गम with अभि.
Market फण्डीविधिका f. आपण m.
Mathurā मथुरा f. name of a place.

Maurya मौर्य m. name of a dynasty, an individual of it.
Means उपाय m. अभ्युपाय m.
Medicinal drug औषधि f.
Medicine औषध n. औषधि f. a medicinal herb, gener. a herb.
Medicine (as a science) वैषयक n.

M. A. m. A.

Might महाव m.
Miser कब्र m.
Moist आढ़ m. n.f.
Moment क्षण m.
More mournful इङ्खतर m. n. f.
Moth पतझ m.
Movement व्यापार m.

N.

Naked नाड़ m. n.f.
Nala नाला m. name of a king.
Named नाम ind. नामा instr. sing.

of नामसः.

Nature निर्माण m.
Necklace नार m.
Net जाड़ n.

Never न करता ind. नैव ind. न करिंचित ind.

Nishāda निषाद m. name of a wild tribe or an individual of it.

Now-a-days संप्रति adv. ind.
Number संख्या f.
O.

Object प्रयोजन n. उदेश m. [श्रातः.
Occasionally कार्यकारे, प्रस्तुतः.
Ocean अर्थम् m.
Office अधिकार m.
Officer of the king राजपुरुष m.
Originally अपे loc. sing. of अप्र, आदि loc. sing. of आदि.
Overcome अपितुत past part.
pass. of भृ with भ्रमित, पर्यायूक्त m. n.f. आहू m. n.f.
Own स्वीय m. n.f.

P.

Paid back प्रस्तावित past part.
pass. of the causa of क with प्रति.
Painful व्याकर m. n.f. पीड़ाकर
m. n.f.
Pale पात्र m. n.f. विवण m. n.f.
Pात्तालि पात्राली f. princess of the country of the पात्ताला.
Paper पत्र n.
Paraïntapa परंतप m. name of a king.
Parñāda पर्णाद m. a proper name.
Parvan परवी n. a section, a canto.
Passage, original, मूलपथ m.
Passion मनोयम m. इन्द्रयदत्ति f.
हात्रिय n.
Pātāla पाताल n. the nether region.
Pātaliputra पातालिपुत्र n. name of a city in Magadha.
Person चरीर n. देह m.
Philosopher सत्यविन्द m.
Piety भक्ति f. देवनिधा f.
Pilgrimage यात्रा f.
Pity र्या f.; र्यादेः m. n.f. melted with pity.
Place of refuge आध्यात्मनान n.
Plunder चौथ n. दुःखन n.
Politics नीतिष्ठान n.
Post पद n.
Pot कुम्भ m.
Poverty शायन n. दुःगाति f.
Powder शोध m. चूषण n.
Power प्रभाव m.
Praśravaṇa प्रभावण m. name of a mountain.
Prepared उदयः past part. of यम with उद्.
Presence, in one's, समस्या adv. प्रत्यथम adv.
Pressing against each other प्रथ्यथांगन n.
Principle तत्त्व n. नय m.
Proper युक्त past part. of युक्त, उचित m. n.f.
Property रिक्ष n. वित्त n.
Proud उत्सित past part. उत्सित n. n.f. (-ती f.).
Prowess प्रताप m. पराशक m.
Prudent दूरदर्शिन्न m. n.f. चुंब m. n.f.
Punishment दण्ड m.

Purāṇa पुराण n. name of a class of works containing legendary accounts of many things and of a religious and ritualistic character.
Pure विपुरुषवीच m. n.f.
Purpose प्रयोजन n. कारे n.
Pushed afar दूररोत्तारित, उद्सारित past part. pass. of the causa. of भृ with उद्.
Q.
Quarter (तुरीयो भाग:) (of the day or night) याम m.

R.
Raghuvaṁśa रघुवंश m. name of a poem by Kālidāsa.

Raging प्रसिद्ध m. n. f. शक्तियस्य m. n. f.

Rains वर्ष plur.

Raise नम caus. with उद्व.

Rājagrīha राजग्रीह n. name of a city in Magadha.

Read पढ़ 1st conj. Prasm.

Recovery प्रत्यागम m.

Refulgent दीर्घ्यमान pres. part.

विभाजितमान pres. part.

Region between अन्तर n. अन्तराल n.

Relation बन्ध m. बन्धजन m. ज्ञाति m.

Released छुट्ट past part. pass. of छुट.

Religious austerities तपासिस plur.

Religious book धार्मिक m.

Remarriage पुनश्चार्थ m.

Reṇukā रेणुका f. wife of Jāmadagni and mother of Parāśurāma.

Repeat पढ़ 1st conj. Prasm.

Reprove अर्थे 10th conj. Ātm. with नि, दिः 6th conj. with प्रति and आ.

Reputed अभिमत past part. pass.

प्रसिद्ध past part. pass.; कर्त्तव्य-नामिता reputed as authors (two).

Respectable विपिन m. n. f.; of a respectable family अभिमतवत् m. n. f. कुन्ती m. n. f.

Responsibility of governing राज्यभुगा f.

Restore दा with प्रति.

Return वद्य 1st conj. Ātm. with नि.

Revive आज with पुनः.

Richtka क्षीरक name of a Rishi. [Veda.

Rigveda कर्शिव m. name of a Ringleader प्रधानराज्याहिन m.

Rock होठय den. or आँवंद्रोख den.

Roof छोरिय n. पटल n.

Root मुड़ n.

Rudeness अविनंत m.

Rukminī रुक्मिणी f. wife of Kṛishṇa.

Running विद्वान n.

Ruthless निरुर्द्ध m. n. f.

S.

Sagara सगर m. name of a king.

Sāketā साकेत n. name of a town.

Sāmaveda सामवैद m. name of a Veda.

[Sāmānśyā-adoration संध्यावन्दन

S'ami शमी f. a kind of tree.

Sarayū सरायु f. a river near Ayodhyā.

Satyabhāmā सत्यभामा f. name of one of the wives of Kṛishṇa.

Saushadmanā सौषधमना m. name of a king.

Saying वचन m. विक्र f.

Self-respect स्वामिन्न m.

Sense अर्थ m.

Sign चिह n.

Simple छोट m. n. f. आज्ञवुप्त m. n. f. सरथ m. n. f.
Simply सेवकम् adv.
Sinful पाप m. n. f.
Skilful चतुर् m. n. f. तृष्ण m. n. f.
Slavery दाप्त n.
Smite हृ 8th conj. with अर or
ि, पीछे 10th conj.
Snatched away आतिट past part.
pass. of दिशा with अर.
Sometimes फारिचत.
Sought प्रापरित past part. pass. of
अर्न with अर.
Spirit दृश्व n.
Spiritual adviser व्यस्मात्य m.
पुरोहित m.
Spray कण m. रीकर m.
Stay त्वा; stayed स्थित past part.
Stem बन्धन n.
Stream स्वातम् n.
Street रोया f.
Subject विषय m.
Subtle principle तन्मयात n.
Suddenly सहस्रा adv.
Sudeva चुदेन m. a proper name.
Supreme power साधारण n. पार-
क्षेत्र n.
Surveyor रुपापक m.
S'yāparṇa श्यापण m. an individu-
al of the श्यापण family, which was a family of priests.
System विज्ञ m. पद्धति f.

T.
Taken, having, यूधिता absol.-
tive of यूध.
Tált ताली f. a kind of palm tree.
Taunt उपादगन m.
Tenantless निजेज n. m. n.
Territory विक्षय m.
Thick स्तुळ m. n. f. विपुल m. n. f.

Thought संकल्प m. बुझः f.
Thoughtlessly adv. रमसात,
भोजः.
Touching तत्र m. n. f.
Towards प्रति (governing an ac-
cusative) आर्द prop.
Trader वित्त m.
Trammel बन्धन n. निगम m. n.
Traverse क्रम 1st and 4th conj.
Prame. with अर.
True God, true सत्यस्वरूप m. n.
f., God परमात्म n.
Truth कृत n.

U.
Unfathomable असाध्य m. n. f.
Unforgiving अमूर्चन m. n. f.
Unfounded नियंत्र m. n. f.
Unguarded अर्जित past part,
pass.
Uninterruptedly अविरत adv.
Usually प्रायेण ind. adv. प्राय:
ind. adv.

V.
Vāraṇavatā वारणवती f. name of a place.
Very असाध्य adv.
Vidura विदुर m. a proper name.
Violent प्रचण m. n. f.
Virāṭa विराट m. name of a king.
Visit आगमन n. आगम m.
Viśrāma-palace विभागप्रासाद m.
Vṛitra वृत्र m. an enemy of Indra.

W.
Waist मध्र n.
Want हृद 1st conj. अन्म with
ि.
Watch, to, निर्याविद्वं inf. of
रूप 10th conj. with नि.
Well-behaved सुचित m. n. f.
Well-disposed लिंग past part.
What sort of कृत्रिम m. n. f.
Whenever यदा यदा-ददा तदा.
Whirlwind चक्रवात m. चक्रवात m.
Wicked (person) शत m. शत m.
Drajapati m.
Wing पश m.
Without wealth पश्चादीन m. n. f.
Women of Vraja व्रजान्नना: f. nom. plur.
Word वचन n. वचन n.

Work परिश्रमं 8th conj.
Parasm. and Atm.

Y.
Yajñadatta यज्ञदत्त m. a proper name.
[Veda.
Yajurveda यजुवेद m. name of a
Yavana यवन m. a foreigner, a
Mahomedan; a Greek (in ancient times).
Yet अयापि ind.
Youngest कनिष्ठ m. n. f.
Your reverence भगवान or भवान
nom. sing.